THE CHURCHMAN.

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POETRY.

For the Churchman.

THE CHURCH OF THE LIVING GOD.

Perish the hand that would remove one stone from her foundations,—one pinnacle from her tall towers!
Bp. Doane.

"Awake; put on thy strength;
In thy great might arise;
Thy glorious light is come at length;
Lift up to heaven thine eyes;
Fair daughter of the skies,
Break from the bands of sleep, away;
Awake to endless life,—to bright, immortal day!"

Thus spake the prophet-voice,
Of rapt Isaiah old,
When he did well behold,
Far down the vale of years, the Church's sway,
In this, her latter day;
Her altars pure, her courts adorn'd with gold,
And bade the world, in holiness, rejoice.
When kindling with prophetic zeal,
Fair scenes of future bliss, he did reveal;
When from his hallow'd urn
He pour'd forth "thoughts that breathe,"
When from fire-flaming lips,* he utter'd "words that burn."

"And beautiful their feet,"
—The priests of God below;
Who on the mountains greet
The faithful and the true,—redeem'd from wo;
Who publish as they go,
God's kingdom's great increase;
Who publish words of peace;
Of joy and glory ever to remain,
And unto Zion say, "Thy God doth ever reign."

Oh Zion, hear it now;
That prophet-voice divine;
In the full glory of thy perfect strength
Awake, arise, and shine;
Be joy and triumph thine;
Or,—let thy warriors, of holy war,
Following the leadings of Christ's conquering car,
Move forward to the battle, girt
In panoply divine;
—Kneel at the sacred shrine,
Of him whose presence fills immensity;
—Ask at his hands, the perfect victory;
And let the promise strong
Of him who nerves the weak,—who shields the brave,
Thrill their whole files along;
"The Lord on high is mighty, and will save."

Sprinkle the nations now,
With pure baptismal water;
Ye of the holy vow;
Ye priests of Zion's daughter;
Who, from long line descended, come
Commission'd from the throne;
Make God's great glory known;
Go save the lost,—go call the wandering, home;
Ye will not go alone;
In cold or torrid zone,
Where'er, in faith, God's mercies ye proclaim,
And magnify his name,—
Where'er ye preach his gracious will,
He's with you, still;
Go, then; count gain but loss,
Bearing the cross;
Go, shepherds, search the sheep;
O'er crag, o'er rock, o'er steep;
Where'er on earth they stray,
Or near, or far away;
Secure the young,—protect the old;
Conduct poor trembling lambs, to Christ, the Saviour's fold.

Behold the harvest white,
And waving for the reapers of the Lord;
And he who reaps, receives,
From God the Father's hand, a full reward;
And unto life eternal gathereth fruit;
But ah, the seed of evil taketh root;
The tempter, while ye sleep,
Reapers,—forbearing long to reap,
Is sowing fast his tares,
Is laying thick his snares,
And would entrap the earth-allured soul;
But put ye in the blade,
Before the snares are laid;
Work,—while as yet his toils the tempter weaves,
And bear away the sheaves.

Spouse of Redeemer Christ;
In fairest robes array'd,
Where'er the foot of man hath trod,
Be thy great charms display'd;
Be thy perfections known, through earth abroad;
Be bearing souls to Christ—be bringing sons to God!
Let all mankind behold thy charms,
And captive glad be drawn, to Holy Mother's arms!

Ark of the Church of God!
Float o'er the waters wide;
Open thy windows for the weary doves,
Who find "no resting place,"
And fainting fly to thee on every side;
Save from the swelling tide,
The millions struggling between life and death;
There is no ark beside;
And flooded myriads look to thee for breath;
For who in thee abide,
Shall evermore be bless'd;
—Shall o'er the waters glide,
And ever safely ride,
Until they come
To heaven, their home,
The sure, the peaceful port, of everlasting rest.

Fair and wide-spreading Tree!
Shoot out thy branches high;
And deeper strike thy roots; and let all see
From thy-forth-springing state, that Summer's nigh;
And let thy healthful fragrance fill the sky;
That thy luxuriant leaves, O fairest Tree,
May for the healing of the nations be;
That all men may enjoy,
With nothing to annoy,
With no one to molest, or make afraid,
Thy comfortable shade!

"The temple of the Lord;"
"The house not built with hands;"
O very high and lifted up
That shining temple stands;
The glory of all lands!
Thither the tribes do go,
With fervent hearts that glow,
To keep the Lord's commands,
And his salvation show.
A castle, stately, firm,
Impregnable and free;
A fortress that hath ever been,
And evermore shall be;
All enemies brought low, shall bow their knee;
Its battlements are strong, and tall its towers;
Be marshall'd well its hosts, against infernal powers!

Rock of the Church of God!
Firm planted 'mid the waves;
When storms arise, and breakers roar,
—The rock that surely saves;
Around, are watery graves,
Of those who madly, to the surging sea,
Trusted themselves, from thee.
And let the billows rave,
And break *themselves* in vain;
Forever on thy rooted base
Secure thou dost remain;
Unmov'd alike by blast and gale,
Nor shall the seas destroy, nor gates of hell prevail!

On that eternal Rock,
O soul, whoe'er thou be,
Stand; on its everlasting firmness take
Fast hold eternity.
Stand,—trusting in the mighty Lord,
In him, the great "I am,"
Till storms shall cease,
Till waves shall fall,
And troubled skies shall break in heavenly calm.

S. H. C.

Chelsea, Christmas, 1841.

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* Isaiah vi. 6, 7.

DEMONIACAL POSSESSION.

The doctrine of Demoniacal possession, is consistent with reason. In all the works of God with which we are acquainted, we find a striking and regular gradation. This is true throughout the mineral, the vegetable, and the animal creation. If we look, for instance, to the animal kingdom from the lowest stages of existence here, as we follow up the series, we come at last to man, the most perfect and exalted. But have we reason to believe, that man is the highest effect of creative wisdom? May we not well believe that in other portions of the universe, there are dependent beings superior to *our* race? That it were highly probable such were the case, I need not tell you. Revelation makes it certain. But if there are other intelligences of a higher rank than men, like them they may have conducted amiss. If they have thus conducted—if like them they have fallen from the estate in which once they were, they would no longer be peaceable subjects of the divine government. The reason is perfectly obvious. Moral evil, exist where it may, and belong to whom it may, is of the same nature still. It is everywhere opposed to the holy will of God. If, then, there be wicked spirits, they will bear a resemblance to wicked men. Like them they will persist in sin against the Almighty. They will seek in every way to thwart his purposes. From their superior powers, and from their unspeakably depraved characters, they will do it to a far greater extent, than any of mankind at present can. They would be strongly inclined to injure the other subjects of Jehovah's empire. They would exhibit in this respect, the disposition of the immoral and the profligate among ourselves. We invariably find that these, by their example and influence, are the causes of serious injury to those around them. There is nothing more frequent, than to find the morals of an individual corrupted by a vicious associate. There is often produced in this way, a state of wretchedness as deplorable as we can well conceive. The wicked are, moreover, very frequently the causes of extensive injury. The influence of such men as Voltaire, Rousseau, Bolingbroke, and Paine, has been felt by multitudes. The ambitious conqueror has occasioned famine, poverty, pestilence, and death, to hundreds and thousands of his fellow-men, whose lives have been blameless and tranquil. The tyrant has disturbed the peace of millions. But, if individuals of our own species will thus cause evils to one another, may we not suppose that evils of a different kind may be produced by means of other beings? That this should be possible for them, is by no means inconceivable; for since the material frame of our earth is confessedly liable to powerful influences from other parts of the creation, why may it not be thus with the intelligent natures in it? That evil spirits should be permitted to assault us, is evidently as reconcileable both to the holiness and goodness of God, as that we are suffered to influence one another, often perhaps full as dangerously. That they should be capable of conveying their suggestions to us, and we not know their manner of doing it, can hardly be deemed surprising; for we scarce know the manner in which any one thing in the world is done, not even how we convey our own thoughts to those with whom we converse. The very existence of evil spirits makes it credible, that so far as allowed to do it, they are injurious to other beings. There is nothing, then, in the doctrine before us, but is consistent with reason.

We remark again, it is consistent with *Scripture*. Throughout the Sacred Volume, we find frequent mention made of an evil spirit as principal, and others acting under his influence, who fell from their original estate and left their first habitation. We learn that a resistless principle of hostility pervades their very temperament, instigating them to oppose all that is holy in God and all that is good in man; on every spot to erect a standard of revolt; into every creature to infuse the venom of disaffection; and to seize upon every opportunity and occasion, to oppose the divine authority and to mar the divine image. Hurled from their original sphere, they seem to have selected our earth as the scene of their cruel intentions. It was a favorable field for annoyance and for rallying. It was a suitable magazine for storing the elements of their warfare. It was a vantage ground, on which to plant the engines of their attack. Success crowned their efforts. To the agency of one of their number, influencing in some wonderful manner the immaterial principle of man, there is ascribed the very introduction of evil in our world. The continuance of evil is frequently imputed to the unceasing exertions of the same being. He who was filled with a love of murder from the beginning, we are told, *still* "goeth about seeking whom he may devour." The Scriptures represent to us that his influence is not confined, either to the bodies or the souls of men, but is at times exerted upon both. It was he, we have seen, who allured our first parents to taste the forbidden fruit. It was he, who provoked David to number the people. Through him the patriarch of Uz is afflicted. A daughter of Abraham has suffered eighteen years, and Satan's hand bound her. St. Paul is visited with "a thorn in the flesh—a messenger from Satan to buffet him." Different personages under the Christian dispensation, had disobeyed and violated the divine commands: they were delivered to Satan to experience bodily suffering, that they might learn not to blaspheme. From passages such as these, there is plainly implied the exertion of an evil influence upon our race, on the part of beings superior to man. To overcome this influence—to destroy the works of the evil one, is expressly declared to be the great object of our Saviour's advent. To gain a sensible victory over the powers of darkness, was one of the essential exploits in the erection of his spiritual kingdom. If I, is his language, "cast out demons by the Spirit of God, *then* the kingdom of God is come unto you." We accordingly find, that when the disciples whom Jesus had sent forth, came back rejoicing in the success of their ministry, he received them as conquerors, returning in triumph from their holy warfare. When they exulted in the thought, that even the demons were subject unto them through his name, he himself partakes of that rapture, "I beheld Satan, as lightning fall from heaven." I need say nothing more to show, that the doctrine before us is consistent with Scripture.

We remark again, it is consistent with facts, as actually recorded. The most cursory reader of the Gospel narratives will not fail to have noticed, that the various circumstances which are mentioned with respect to the supposed Demoniacs, are generally of such a character as to show, that there must have been something preternatural in the distemper. These disordered persons agreed in one story. They paid homage to Christ and also to his Apostles. They all know him, they express their fear of him, and they unite in confessing his divinity. But a course like this, is not to be expected from madmen; for some would have worshipped and others would have reviled our Saviour, according to the various ways in which their minds were affected by the *disease*.

We moreover find, that on various occasions our Saviour speaks to these evil spirits, as distinct from the persons possessed by them; he distinguishes between their actions and those of the individuals under their influence. He commands them and asks them questions; they answer with propriety those which were addressed to them; things that certainly could never be accounted for by any distemper whatever. St. Matthew and St. Luke speak of a dumb Demoniac, in regard to whom no symptoms of disease are mentioned. The same remark might also be made, of the one who is spoken of as being both dumb and blind. If we look to the Demoniacs themselves, we shall find them expressly declaring, that they "are possessed with a devil." The Jews of the New Testament, who in any way happened to be concerned to the person in a case of Demoniacal possession, assert the same thing.

The apostles likewise and evangelists allege, that those possessed with demons were brought to Jesus, and that at his command they departed from them. They are represented, as possessing the supernatural power of sundering all sorts of cords and chains. They are also spoken of, as knowing what insane persons, epileptics and melancholy men, of themselves, never could. They spake of Christ as the Son of God—the Messiah—the Son of David, at a time when he concealed his character—when it was not certainly known by those who had listened to his instructions and witnessed his miracles. They excelled in the accuracy of their knowledge even his own *disciples*: at least we never hear that either of these applied to him the epithet of the "Holy One of God." They evince an intimate acquaintance with his person and character, when they exclaim, "What hast thou to do with us? Art thou come to torment us, before our time?" Finding, then, as we do in the various Gospel narratives, that there is at times mention made of the number of demons in particular possessions—that their actions are spoken of—that conversations are held by them—that there are desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe, it would seem as though it were impossible for us to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. But that this part of our subject may be placed in a still stronger light, we would refer you more particularly to two of the many cases, in which we believe there is asserted of evil spirits, the exertion of their influences on our race. We think it will be found on examination, that on any other supposition than this, they cannot possibly admit of explanation. Consider then the circumstances of our Saviour's being led by the Spirit into the wilderness and forty days tempted of Satan. We suppose it will, by all, be admitted that it is a point immaterial in itself, whether this transaction passed in vision, or otherwise. In either case, that with which we are at *present* concerned, *the reality of the agency*, as depending, not on the mode of sensation, but on the certain knowledge of the operation, must remain unquestioned. The propriety of this remark is perfectly obvious. It arises from the very character of Jesus. We are not at liberty, however mistaken we may think the Jews of that time, or the diseased themselves to have been, concerning the controlling influences of evil spirits upon the bodies of men, to encourage the thought for a moment, that our Redeemer in his own case could possibly have been deceived. With all his humility in assuming our nature, he certainly could never have been subject to any of those its infirmities which arise from delusions of sense, especially in a matter which so essentially concerned his ministry. As a necessary consequence, then, we have at least one instance, in which the operations of the evil spirit upon the human frame to a certain extent, must be admitted.

If now we turn to another instance of a somewhat different character, where there was seen the cruel treatment of this same wicked spirit with respect to the Jews, we shall find his influence exerted to a far *greater* degree. We shall be constrained to admit, that if natural disorders might sometimes be mistaken for Demoniacal, there still were circumstances, pertaining to the so called possessions relieved by the Saviour, in regard to the nature of which it were hardly possible to entertain a doubt. There is the account of the Gadarene Demoniac given us in detail by three of the evangelists. From their language we learn that the Saviour imparted to him immediate and entire relief. We also learn that demons are represented as speaking repeatedly during the transaction—that they entreat of Jesus not to command them to leave the earth and go to the invisible world—that they request of him permission to enter into a herd of swine, and that they obtain leave to do it. Now if the Demoniac were under influence merely of a bodily distemper, what was it which preferred the above request? To suppose it were the distemper itself, were absurd. I know of but one supposition, in the least degree plausible, which can possibly be offered—that the individual who is here spoken of was an insane person, who was impressed with the idea that there dwelt within him innumerable evil spirits, and who believed that through the medium of his organs they made the request. But if we allow that the wild creative power of *human* fancy, is able to raise up chimeras that shall affright its owner to distraction, it must still be owned that the brute creation are endowed with no such dangerous faculty. When, therefore, we find them, thousands in number, all at once stimulated to an instantaneous madness, we cannot but conclude, that the cause was some superior agent operating upon their frame. But this once admitted, and there is no further room for calling in question the case before us, as any other than a *real* and no imaginary possession.

If now, from facts recorded by the evangelists, we proceed, for a moment, to the expressions which they have employed, we shall have additional reason to be satisfied with the position we have assumed. We are told, that they brought to Jesus all sick people, that were taken with divers diseases and torments, *and those which were possessed with demons, and those which were lunatic*, and he healed them. Here we perceive, that the disorder of those who were said to be *possessed with demons*, is precisely distinguished not only from natural diseases and torments in general, but likewise from lunacy in particular. In the Gospel of St. Luke there is observed a similar distinction between those who were *demonized* and those who were sick. Certain women, it is said, had been healed of evil spirits and infirmities. When our Saviour sent forth his twelve disciples, he gave them power and authority over all demons, and to cure diseases. In regard to himself, it is declared, "I cast out demons and do cures." We shall thus invariably find, that the sacred writers make an express distinction between Demoniacs and the sick, and likewise between the exorcism of demons and the healing of the sick. Demoniacs, therefore, could not be persons afflicted merely with diseases. Nothing more need be said, I trust, to show that the doctrine before us is consistent with the expressions of Scripture, and with facts as actually recorded.

I remark again, it is consistent with the views of the *early Church*. It was generally and justly supposed, that if it were once admitted that our Saviour did not actually cast out demons, but merely healed diseases, his wonderful miracles would appear of but comparatively little importance and little worth. All the Church fathers accordingly embraced, without a dissenting voice, the opinion, that the persons of whom we have been speaking were really possessed with demons. They in all probability derived their opinions from the apostles themselves. We may, therefore, regard them as a fair interpretation of the apostles' sentiments. It is, besides, a well known fact, that in the second century of the Christian era, the apologists for the persecuted possessors of the faith of Christ, appealed to their ejection of evil spirits as a proof of the divine origin of their religion. We moreover learn, that there was expressly instituted an order of persons called Exorcists. They were particularly to attend upon all those who were seized or possessed by an evil spirit, and to pray over them in *private*. As, however, their case was pitiable and *deplorable*, we learn from Bingham,* that it was thought an act of becoming mercy and charity, to let them also have the public prayers of the Church, and to be present at all such as immediately respected their condition. As soon, therefore, as the deacon in the usual manner had dismissed the catechumens, he called upon those to pray who were vexed with unclean spirits. He exhorted the congregation also, after the form appointed for the purpose, to pray ardently in their behalf, "that the merciful God through Christ would rebuke the unclean and evil spirits, and deliver his supplicants from the oppression and tyranny of the adversary; that he who rebuked the legion of devils and the prince of devils, the fountain of evil, would *now* rebuke these apostates from piety, and deliver the work of his own hand from all the vexations of Satan; and cleanse them which he hath created in great wisdom, and save them and raise them up, by his Almighty power." They were then bidden to bow down their heads and receive the bishop's benediction.†

We thus have seen, in regard to the subject before us, that in the purest ages, among believers in Christianity, there prevailed but one opinion—that the Demoniacs were not merely persons visited with natural diseases, but that they were really and truly vexed and convulsed by unclean demons. We have moreover seen that this opinion was not held simply by individuals, but was formally sanctioned in the councils of the Church, and solemnly professed in her various liturgical forms, which, be it remembered, were under the continual control of the bishops, and therefore expressed their faith from age to age.—*Rev. F. J. Goodwin.*

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* Bingham's Christian Antiquities, London edition, 1840, vol. 4, page 623.

† The language in which this was conveyed, may be found at length by a reference to the author just alluded to, Bingham, vol. 4, page 624.

COMMUNICATIONS.

For the Churchman.

AN ANSWER TO THE QUESTION "WHY DO NOT THE ADVOCATES OF OXFORD DIVINITY LEAVE THE CHURCH."

I have marvelled, Mr. Editor, at the impudence of the question, not seldom put, which forms the caption of my communication. The form of the question is sometimes varied, albeit the sense is the same. As for instance: "How can Dr. Newman, or the Puseyite, as the searcher after Catholic truth is slanderously called, conscientiously remain in the Church of England, or the American Episcopal Church, as the case may be?" Now, can such a point be urged in charity, when in plain English it means nothing less than asking us why we do not voluntarily become excommunicate, and turn ourselves into heathens and publicans? Our blessed Saviour, in a very different spirit, and even in a deprecating tone, once addressed this pathetic appeal to his disciples: "Will ye also go away?" They answered, "Lord, to whom shall we go? thou hast the words of eternal life." In leaving Him, they knew they would leave the Life and the Light of men, and therefore they shrunk from the bare hint of such a thing. In like manner, to those who angrily and insultingly ask us, "Why *don't* you go away?" As if the Searcher of hearts had told them that we are not of them, and therefore ought to go out from them, we answer, "If we leave the Church of which we are now members, we leave the Church of the Redeemer, and to what human society such as every self-constituted, self-called Church is, shall we go for the blessings which Christ has alone guaranteed to the Church of his own divine appointment, in the memorable words, 'Lo! I am with you unto the end of the world?'"

I maintain, Sir, there is no other alternative than the above asserted result of such a movement. Nothing can occupy the same ground with the Church of Christ, and nothing can be its *locum tenens*. If we are now members of that Church, we cannot sever ourselves from it, and be partakers of another altar, unless we admit that *in* the same locality or geographical district, there can be more than one true Church, and thus convict ourselves of schism, by holding no communion except with that which we call our own. I repeat the idea; if we leave our own Church, we must be excommunicate, or else we must admit that we now live in schism, by acknowledging the existence, in the same community, of another Church besides our own, and yet refusing to interchange with it the offices of Christian and ministerial fellowship.

When then our brethren would have us leave our Church, whither would they advise us to go? They surely would not expect us to unite with the Presbyterian or Methodist denominations, for however many good men may be laboring in that "line of things," there can be no doubt that the apostolical succession is wanting, without which we can be brought to no terms at all. Do they recommend us to embrace the Romish communion? This we cannot do, because however the Romish Church may be a true Church in Rome, she has no right to exceed "the measure of the rule which God has distributed" to her, and she "cannot stretch herself beyond her measure" to reach unto us, inasmuch as our soil was first occupied by a true Episcopate derived from the Church of England, and therefore the Pope had no apology for introducing among us an antagonist hierarchy, and for establishing a rival Church to one already in existence. Dr. Seabury was consecrated an American Bishop, A. D., 1784. Dr. White and Dr. Provost were consecrated, A. D., 1787. Dr. Carroll was consecrated the first Romish Bishop, A. D., 1790, in opposition to a previously existing Episcopate. This made him schismatical, to say nothing of a doubt about the validity of his ordination, which also applies to all the Romish clergy of the United States derived from him: in consequence of his ordination having been performed by only *one* titular bishop, Dr. Walmsey, who appears to have labored under a similar irregularity, or deficiency himself. (See Palmer's Treatise on the Church.)

Now, Sir, let us, as the politicians say, "define our position." *We are members of the* Episcopal Church of the United States, (*and mutatis mutandis*, Dr. Newman and his associates stand in a similar relation to the Church of England,) and as such are members of the Church of Christ, because our Church, as shown above, was the first perfectly organized Christian communion in the United States. We cannot leave that Church, without being excommunicate, and cut off from the Gospel covenant. Of course, we prize the blessings of salvation too highly to take such a step, unless by continuing in communion with it, we should be partakers of deadly heresy, which is not to be supposed for a moment. And yet we claim the exercise of private judgment in all cases where our Church has not pronounced her judgment, or rather we feel at liberty to approve certain primitive opinions and practices, about which our Church is silent, or has expressed herself so equivocally, as to warrant the presumption of a designed latitude being allowed therein to her members.

If then we are anxious to continue in her communion, (for where else can we go?) is it surprising that, while we unhesitatingly accord with those Catholic verities, which she could not but incorporate into her formularies, as a true branch of the apostolic Church, we feel ourselves justified in giving such a construction to those articles, which she has put forth as a basis of union within her pale, as will authorize certain differences of sentiment between ourselves and other members of the same communion? In the words of another, "the tolerance and comprehensiveness of our Church is shown from the fact, that she *can* afford to receive within her pale certain varieties of opinion, imposing on its members, not agreement in minor matters, but a charitable forbearance and mutual sympathy. Hence she has been accustomed to distinguish between Catholic Verities and Theological Opinions, the essentials and non-essentials of Christian faith."

That our Articles were framed with the intent of comprehending allowable diversities of theological opinion, and thus preventing, as far as may be consistent with a regard for saving truth, all unnecessary schism, appears not only from their very structure, but from the testimony of thousands who have assented to them. Says the venerable Simeon, "They have evidently been drawn up with a view to comprehend all persons whose views, on the whole, are right. The Calvinist and the Arminian meet upon the ground there stated, each being satisfied that his own sentiments are contained in them. They are articles of peace, and not of war: and they seem to combine in one Church all that is truly good, whilst they repudiate those only who deny some fundamental truth of Christianity."

Says the Rev. Mr. Raikes in his "Remarks on Clerical Education:" "No better proof can be given of the singular felicity with which the articles of the Church of England are framed, than the obvious fact, that faithful men, both of the Arminian and Calvinistic school, have signed them with equal sincerity; and just as they have agreed in supposing that their own peculiar doctrines were the doctrines of the Bible, have agreed in admitting that these articles contained a proper and satisfactory exhibition of their views." Any number of similar testimonies might be quoted, but it will suffice to extract a passage from the Royal Declaration prefixed to the Articles, A. D., 1562, which will show conclusively how the matter stood at the period of the Reformation. "That for the present, though some differences have been ill raised, yet we take comfort in this, that all clergymen within our realm have always most willingly subscribed to the Articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles, and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none intend any desertion of the Articles established."

I might proceed to point out in detail how this accommodating nature of the Articles suits us who, in some respects, differ from a modern school in the Church that boasts more of its Protestantism than of its Catholicism, but it is enough to refer to the much abused "Tract No. 90," which goes over the whole ground in a masterly manner, and harmonizes some of the seemingly novel positions of our Church with the general tenor of Catholic antiquity. Mr. Raikes, above quoted, seems to admit that, at first sight, "men may be tempted to think, that more is required in our Articles than is justified by divine authority; and that the founders of our Church imposed an unnecessary burden on the conscience." To obviate such a conclusion, he recommends to the student "some previous knowledge of the state of religious opinions in the Church when they were framed, of the state of the public mind, and of the public feeling, at the period when they were "drawn up, in order to account for the positions that are laid down, and of the extent to which some of the statements are carried." The tract comes to the same point in a more summary and satisfactory way. It carries out the injunction of the Royal Declaration before mentioned, of taking the articles "*in the literal and grammatical sense,*" and on this principle demonstrates, "that while our Prayer Book is acknowledged on all hands to be of Catholic origin, our Articles also, the offspring of an uncatholic age, are, through God's good providence, to say the least, not uncatholic, and may be subscribed by those who aim at being catholic in heart and doctrine."

Now all we ask of our brethren who cannot altogether sympathize with us, is, not to abuse our opinions, as groundless absurdities. Many of them have gone a good deal out of their way to fasten upon us the charge of heresy and popery, &c., but in fact they are doing the Church more mischief than us. They may cry out against us, "*Odi et arceo,*" but we are determined, by the help of God, not to separate ourselves from the fold of the good Shepherd, so long as we feel ourselves animated by his indwelling Spirit. Our Church affords ample room for us all. Her liturgy and articles do not confine us within such straitened boundaries, but that we have range enough for the enjoyment of the liberty wherewith Christ makes us free. We desire to feed unmolested in her green pastures, and be led forth beside her waters of comfort. Let not our brethren fancy us to be wolves in sheep's clothing, and wish to drive us out. We promise to do no harm, for we think we hear the voice of the Shepherd: "He goeth before us and we follow him." We cling to the persuasion that he "knows us as his sheep, and that he is known of us."

The indignant fulminations of some of our divines (see Virginia Convention, and Bishop M'Ilvaine) against our supposed errors may excite the sympathy of such sectaries as are unfriendly to the Church, but calm observers will say with Virgil, as he contemplated the implacable ire of Juno, "*Tantaene animis cœlestibus irae?*" Let us be mild and charitable to each other, ever bearing in mind that we, are members of the same spiritual household. Let us unite our efforts against common enemies, and not wrangle among ourselves. Let us above all things avoid family quarrels, for nothing more strengthens the enmity of the world against the Church, than her internal divisions and strifes. Instead of the infidel being compelled to say, "See how these Christians love one another," he too often marks their variance, and exultingly exclaims, as the poet said of an ill-natured neighbor, "*Nemo tam prope, tam proculque.*"

Let the Catholic verities, which we profess in common, be a bond of union and sympathy, and let our private theological opinions be only as the varieties of dress, in which the different members of Christ's body are habited, while they derive their spiritual life from the same divine Head. It is the genius of Romanism to convert theological opinions into Catholic verities, and to hurl them at the consciences of men, barbed and feathered with an anathema. Let us avoid so fruitful a cause of either infidelity or schism. Lord Bacon gives us the true idea in the following beautiful illustration. "We see Moses, when he saw the Israelite and the Egyptian fight, he did not say, why strive ye? But drew his sword and slew the Egyptian. But when he saw two Israelites fight, he said, ye are *brethren*, why strive you? If the point of doctrine be an Egyptian, it must be slain by the sword of the Spirit: but if it be an Israelite, though in the wrong, then why strive you? We see of the fundamental points Christ penneth the league thus: "He that is not with us, is against us." But of points not fundamental thus: "He that is not against us is with us."

Vermont.

For the Churchman.

VISIT OF POLYCARP TO ROME.

Few events throw a clearer light on the principles by which the primitive was governed, or serve more conclusively to refute the theories both of Rome and Geneva respecting ecclesiastical government, than the journey of the aged Bishop of Smyrna to Rome, in the year 158. A controversy had arisen between the Asiatic and Western Churches, concerning the proper time for observing the Paschal Festival: and as both parties pleaded apostolic precedent, one appealing to the authority of John and Philip, the other to that of Paul and Peter, Polycarp undertook a journey to Rome for the purpose of settling the dispute. His interview with Anicetus terminated without any alteration taking place in the opinion of either party, both determining to retain the practice which they had derived from the apostles who had founded or governed their respective Churches.

We hence perceive how careful the early Church was to avoid innovation even in matters of secondary importance, and to preserve unity, not only in high and vital doctrines, and great principles of ecclesiastical government, but also in the minute regulations of discipline. Christians then were desirous of preventing the slightest departure from the pure and primal order, and of transmitting the Church to future generations in all respects the same as they had received it from the apostles. They would have regarded with utmost horror the idea which the blind liberality or indifference of modern times has rendered so popular, that provided men agree in a few main points of faith, it is of little or no consequence how widely they differ in less essential matters. The glorious ideal which they proposed was entire, universal, everlasting unity, in faith, discipline, and affection; and it doubtless must have occasioned those holy men much affliction, that even in a thing of comparatively slight importance they could not preserve agreement, without sanctioning the fatal precedent of departure from apostolic order. They referred all differences to the command or example of the apostles, and nothing could induce them to depart from the course marked out by the first governors of the Church. It must have been a consolation to reflect that they could not greatly err in continuing a variation which apostles had commenced.

But is it possible that at this period the supremacy of the Bishop of Rome was acknowledged; that the idea of papal infallibility had entered into the mind of any human being? Had such a tenet been then held by the Church, would the controversy concerning Easter have ever taken place? Would not the Asiatic Churches have known and performed their duty of submitting implicitly to the decision of the successor of St. Peter? Would not the pious Polycarp have heard something from St. John of this extraordinary right to universal sovereignty, and have submitted his own judgment to that of the divinely appointed head of the Christian Church? Or if he had failed in knowledge or duty, would Anicetus have betrayed his trust and debased his dignity by continuing silent on this momentous subject?

We require no other arguments to prove the modern origin of the therefore absurd and iniquitous pretensions of Rome, than those derivable from this undeniable historical fact. But we may apply equally forcible reasoning to the other extreme of sectarianism, and demand whether it is within the range of possibility, that while Christians of that day were so well versed in the practices of the apostles, and so anxious to conform to their appointment, they would universally have adopted Episcopal government, if the apostles had established Presbyterial. No one can for an instant maintain that the observation of Easter on a particular day, is of equal importance with the preservation of a correct form of Church government. There is no comparison between the two. Yet were we to believe the assertions (rather than the arguments) of some, we should have the strange contradiction of Europe and Asia arranged against each other on account of a supposed departure from apostolic precedent in the observation of a festival; and at the same time combining in direct and monstrous opposition against the known will of the apostles, concerning no less a matter than the system of ecclesiastical polity which they had established. Polycarp must have known the opinions of St. John on the latter point. Would the man who, in those early days of persecution and uncertainty, when his constant presence was necessary to confirm, extend, and protect his Church, travelled from Smyrna to Rome, to reconcile the Christian world on a point of minor importance—would he have sanctioned so gross a violation of primitive order, as the subversion of one form of government, and the erection of another? Is not the silence of Christians of those days, respecting any alteration in Church government, a proof that no alteration had taken place? Most assuredly, if it had, they would have noticed it! Most assuredly, if it had, they would not have submitted to it without a struggle! But neither Polycarp nor Anicetus, neither Europe nor Asia, knew anything about the matter. The triumph of discovering the error, and subverting the tyranny of episcopacy, was reserved for the antiquarian wisdom of men fourteen hundred years after. Let not the man who can believe this, sneer at Romish credulity!

J. H. H.

For the Churchman.

LOVE AND OBEDIENCE.

> Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience. Philemon 20th and 21st verse.

I have been much grieved for some time past on observing in the Churchman what I cannot help believing is an unbecoming spirit in some of our Rev. clergy, respecting the proceedings of the Committees of the Board of Missions. It has always been one of my greatest pleasures to view my beloved Church in her shining virtues of *love* and *obedience;* and it has always been my belief that it was the duty of every member of the Church, from the bishop to the layman, to *obey* in love the power that was over him. If I am correct, then let me in humility state what has been done, and what is our duty. The Church, in her General Convention, decided that she is a missionary Church, and under that decision she appointed a Board of Missions: I would ask every Churchman (although I know contrary views are held) *if* it is not the duty of all bishops, clergy, and laity, to support that Board of Missions? That Board of Missions, by the power vested in it by the Church, appointed committees to transact the business and operations of the missions. They being thus vested with the power delegated by the Church, I would ask, and solemnly ask, every Churchman, bishops, clergy, and laity, if we do anything that may in any way militate against the prosperity of the missionary operations *thus constituted*, are we not guilty of the sin of schism? are we not cutting off the powers of the Church to perform her duty to the world? I am very much afraid, that if they would examine narrowly into the movements of their own hearts, they would find that it is not the paltry two thousand dollars complained of, (by which they are the cause of keeping back from the laity their tens of thousands,) but their want of love and obedience to the Church. If not, what is the cause of the continual mourning in our diocesan Conventions, that the different institutions of the Church languish for want of means; and the very canons of the Church are disregarded?

O my dear brethren of the clergy, if you would show more love and obedience to the Church in bringing before your parishioners her claims, and energetically support the same, you would find the treasuries of all the institutions overflowing; and the two Secretaries and General Agents of the Foreign and Domestic Missions so overburthened with duties, that all of us would think them poorly paid.

A Layman.

For the Churchman.

TO THE DOMESTIC COMMITTEE OF OUR GENERAL MISSIONARY SOCIETY.

Gentlemen,—In the last "Spirit of Missions," December, 1841, you "have directed that the attention of the parochial clergy be again called to the condition of the funds of this department. The whole contributions received up to the 27th of November, (five months and a half,) amount only to $5,882,92."

We wish not, gentlemen, to treat you with any personal disrespect; but we feel it our bounden duty to inform you, this, in our judgment, is $5,882,92, more than you ought to have received, doing as you now do.

You are, to be sure, the Agents of the Board: that empowers you to make what we conceive to be a most wanton use of sacred funds; though you, as we are informed, voted in favour of this sinful extravagance. Has any one of your number, aided thereby to feather his own nest? If so, let him gather up the down elsewhere. We shall give him none.

Though appointed to your office by the Board of Missions, yet, gentlemen, if in the present circumstances of the Church, your consciences have no scruples to make the use you now do, of the treasures of God's Sanctuary, which are the gift of the Holy Ghost, who disposes the pious heart to give; then, we can assure you, gentlemen, our conscience forbids us to put any of them into your hands to disburse to our Missionaries. We desire another medium for our Missionary funds.

A Presbyter.

For the Churchman.

MISTAKE CORRECTED.

It was recently stated in the columns of the Churchman by a clergyman, as a reason why he could give no countenance to the D. and F. Missionary Society of the Church, that it expended "nearly *one fifth* of its income in *salaries*," &c. This is a mistake. The sum appropriated in this manner is about *one tenth!* of the present income, and would not be materially augmented by a large increase of the funds and business of the Society. It should be remembered that the present Missionary arrangements of the Church are based upon the supposition that the Church intends to do her *duty* in extending herself at home and abroad.

It may here be observed in regard to the remark of the very intelligent and exemplary layman from Massachusetts, quoted in the article to which I refer, that it is only *an individual opinion*, against which, until we have *facts* before us, it is perfectly fair to set other *individual opinions*, as might easily be done, of a directly contrary character.

One word more, as to the communication alluded to. It is intimated by the Rev. writer that he could not send the contributions of his parish to the Missions for which they were designed, through the Society, without their being *taxed* for the salaries, &c., of the same to the extent of *one fifth* of their amount. Now it should be known, that *all contributions especially designed* by the donors for particular Missions, are sent by the Committees without *any the least diminution* to the Missions; and whenever the Rev. objector or any Rector shall remit to either of the Treasurers any sum with such designation, he may be assured that not *one farthing* will be deducted for the much talked-of *expenses*.

Anti-Mistake.

For the Churchman.

"THE GROSS IMPOSITION!"

Mr. Editor,—Being myself somewhat (as I would fain hope) of a Catholic Churchman,—believing fully "in unity and submission," I could not but be very much pleased with the remarks of P. C. in the last Churchman.[*] There was one sentence, however, which I read with amazement, coming from one who avows Catholic principles so strongly, viz: that in which he says, speaking of the Missionary Society of the Church,—"I believe it to be a gross imposition upon the credulity of a willing people." What! Has the American branch of the Holy Catholic Church, in her highest council,—by her Reverend Bishops, her learned Doctors, her faithful Presbyters, and her devout Laymen, practised a gross imposition upon her sons and daughters? I know that a Church of Christ may err, and err grievously, but I confess I am not prepared to admit that the American Church has so far fallen as to pursue the course here attributed to her; nor is mine that Catholic Churchmanship which can lightly bandy about a charge of so grave a kind against our Holy Mother. No! I regard her as a kind and tender, a wise and faithful guide, and I feel safe in following her directions. And if I am ever constrained to believe that she does *grossly impose* upon me, I will sit down and weep, and kneel down and pray, and not blazon abroad her shame before an unbelieving generation.

Filius Pius.

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[*] Of December 18.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Saturday, January 1st.

The Circumcision of our Lord Jesus Christ.

(*Continued.*)

It may be contemplated, first, as an example. Our Saviour's life was a perfect pattern from its very commencement; for although, in His human nature, He had, in infancy and childhood, no more control over the circumstances and events of His life than other human beings of the same age; yet, by virtue of His divinity, all those circumstances and events *were* subject to His control. His submission to circumcision must be regarded as an act of His own, connected with the perfect example of His life. The example in this matter, of course, under the Christian dispensation, is not to be literally followed. It embraced, however, a great principle incorporated, as of its essence, into the evangelical system, as it had been into that of every other dispensation of God's Church—the principle that visible ordinances, as means and pledges of invisible grace, are pleasing to God, and by Him required of man. Some indeed there are, even among professing Christians, who set very lightly by outward religious ordinances, and claim for true spirituality in religion an entire independence of them; and even some who condemn them as savouring of superstition and formality, and inconsistent with the true worship of that God who is a pure spirit.

A full acknowledgment of the authority of Holy Scripture, and a disposition meekly and unreservedly to seek and follow its guidance, would seem to be all that is necessary for the confutation of both these classes of errors.—Whether we look to the Old or to the New Testament, we find these views clearly opposed by the Divine Word. The example of Jesus Himself shames them.

However different the particular requisitions of religion may be at different times; it is certainly most accordant with sound reason to look for the same *leading principles* in *all* the systems having the same God for their Author, and the same race of His creatures for their subjects. And so we find it. Not more evident from the Old Testament is the divine appointment, as required modes of God's worship, and means of His grace and mercy to man, of sacrifice, circumcision, and other outward rites and ceremonies; than from the New, is the same appointment, for the same purpose, of Baptism and the Lord's Supper, and of general decency and order in external forms of devotion.

It is unchristian, therefore, to hold outward and visible ordinances as inconsistent with pure and undefiled spiritual religion, or unfavorable to its proper influence.

And hardly less unchristian is it to hold such ordinances in light estimation, to be indifferent in personal application to them, to represent true evangelical devotion as possible without them, or to regard them as mere commands to be observed, in inattention to the connection in which God has placed them, as means and pledges, with the enjoyments and benefits of the influences of the Holy Ghost.

Such was not the example of Christ. From His first observance of the appointed religious rites, at his circumcision, to the termination of His earthly career, we see Him regular and conscientious in this respect. Herein let His disciples follow His steps. It will be evidence of their humility, sincerity, and piety. Another spirit is not the Spirit of Christ. It is disobedience to His will, and manifests sinful indifference to the soul's holiness and welfare.

But let the opposite error be also avoided.—Let not the mere performance of the external duties of religion be magnified beyond the infinitely more important possession of its *spirit*. However intimate the connection between them—and the Scriptures warrant our regarding that connection as very intimate, and indeed essential; for spiritual religion necessarily supposes obedience to the divine will, and cannot long exist in purity and soundness without well regulated external religious observances—however intimate the connection between them, there is danger of fatal consequences to the Christian character in yielding to the temptation, so strong and welcome to the natural man, to make outward religion our main dependence. The true principle in this matter is set forth by St. Paul in the second lesson for this morning's service. "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2: 28, 29.) One at all versed in the boldness and strength of figure characterizing the language of Scripture will be in no danger of misconstruing this passage into inconsistency with the clearly revealed nature and obligation of the rite of circumcision, but will readily see in it the *great principle* intended by the Apostle to be inferred. Obligatory as the sacraments and ordinances of religion are, and essential as is their proper influence, they are but means for the working of an infinitely more important end, which never can be attained unless the means be *properly* applied. They must be applied in the faith, penitence, humility, and devotion of the Gospel, or they will be but an unacceptable service, a hypocritical pretence, and a guilty mockery.

And altogether unacceptable will this service also be, if rendered with any dependence on its own merit, or inherent efficacy. In itself poor, unworthy, and miserably defective, it can be favorably regarded of God, and answered with His blessing, only through the merits of the atonement and intercession of Christ. This must be *felt* in penitence, humility, and sincerity, and *owned* in true Gospel faith, or all external religion will be vain, and worse than vain.

In reference to Christ, as Mediator and Intercessor, the name of Jesus was, on this day, given Him. It signifies *Saviour*. And surely reflection on the great salvation wrought for us when, ignorant, guilty, going to everlasting destruction, we are taught the knowledge of God and our duty, rendered susceptible of the pardon of our sins, have the free offer of grace for our sanctification, and have heaven opened as our eternal inheritance, we will feel and gratefully own with the Apostle, that "the name of Jesus is above every name," and worthy to be honored by the bowing of "every knee" of things in heaven, and things in earth, and things under the earth." (Philippians 2: 9, 10.)

This name is indeed dear to the true Christian, to him who feels that he needs a Saviour, and that Christ is his only and all-sufficient Saviour.

Is this your case, my reader? It is a question of infinite importance. Christ cannot have come in vain. If you receive him not in the character of Saviour, in which only He offers His grace and mercy, yours must be the guilt, and yours the sore punishment, of *treading under foot the Son of God, counting the blood of the Covenant wherewith you were sanctified an unholy thing, and doing despite unto the Spirit of Grace.* (Hebrews 10: 29.)

Every moment of continuance in this guilt increases the danger of never escaping its eternal recompense. It is a story often told, that no dependence can be placed on any moment but the present. But new force and additional interest are given to it by the recollections of the year just closed. That has seen multitudes of our fellow probationers, including companions and friends beloved, removed, with short, perhaps scarce a moment's warning, from their trial to their account. It therefore speaks, in accents which true wisdom must invest with the most striking and effectual emphasis, *Be ye also ready.*

What account, my reader, has that year gone to give of you? Has it seen you, animated by a true and living faith in Jesus, and using aright the aids of His heavenly grace, prosecuting with zeal, constancy, and fidelity, the work of salvation which He has placed within the sphere of human agency? Then, with lively gratitude for this evidence of the efficacy of divine grace, go on. Begin the New Year with new resolutions, new endeavors, new devotion, and increased faith, and reliance on the mercy of God in Jesus Christ, to give you ability, to overlook your imperfections, and to accept your sincere and faithful, though unworthy services.

But is it otherwise? Have you exhibited the mournful spectacle of an intelligent and immortal being regardless of the infinite exaltation of which his nature is susceptible, and fast sinking into the degradation, infamy, and irretrievable wretchedness, of condemned spirits? The redeemed of Christ, have you refused to own and serve your Redeemer? A member of Christ, a child of God, and an inheritor of the kingdom of Heaven, have you dishonored Christ, rebelled against your heavenly Parent, and thought of nothing so little, or indeed contemned nothing so much as that glorious inheritance which might be yours? Have you been uncertain, wavering, inconstant, *inconsistent*, in whatever profession you have made of being Christ's? And have you still been spared?—Has not God, in just indignation, placed you forever beyond the reach of mercy? You surely cannot presume upon another year of forbearance—another month—another week—another day. NOW is the only time of sure improvement of the opportunity of repentance and reformation yet left to you.

Dies Sanctus.

For the Churchman.

Mr. Editor,—Among the toasts given at the late celebration of the New-England Society, in New-York, is the following: "4. The Clergy of New-England: who in theology and morals, (like the Pilgrims in respect to civil government,) resolved to be governed *by the word of God until they could find something better.* The Rev. Dr. Spring *responded* to this toast in an eloquent and impressive speech." Did the Dr. *expound* this toast by showing that the happy time *had arrived*, when by means of Cambridge and Saybrook platforms and Unitarian and other creeds, the descendants of the pilgrims *had* "*found* out something better?" The Puritans and their decendants and ministers (clergy?) have found out, that the Church is of no value as the interpreter of the word of God, and act upon this principle, and some of them declare that they "would sooner be infidels than embrace the Christian faith as held in the Roman obedience." I was shocked at the flippancy and irreverence of this toast, as well as its heresy, and do hope that "the clergy" who *were* there, did not also respond to it.

Z.

THE CHURCHMAN.

SATURDAY, JANUARY 1, 1842.

The New Year.—The entrance on a New Year is naturally a season of reflection; and, like the life of which it is an epoch, brings with it mingled associations of joy and sorrow.

The leading sentiment which the day suggests is that of gratitude to the Father of mercies for having preserved us through another season of dangers and trials, and granted us a longer continuance of those blessed privileges in a devout use of which, we are prepared by his Holy Spirit for our heavenly inheritance. Every moment of the past year has exposed us to accident, disease, death, and to those greater, and ever present dangers which flow from a nature depraved and estranged from God by sin. And yet the watchful eye and guardian hand of our Heavenly Father have been perpetually over us; delivering us from countless dangers, seen and unseen, crowning us with daily benefits, sustaining us in trials of mind, body, and estate, and bestowing upon us, if not in every instance the fancied blessings which our wayward hearts desired, yet those true and substantial blessings which, for our blindness we could not, or for our unworthiness we dared not, ask. Thus has God been with us all, both outwardly in our bodies, and inwardly in our souls; keeping us (as far as has been for our greatest good) from all adversities which might happen to the body, and (as far as we have complied with the motions of his Holy Spirit) from all evil thoughts which could assault and hurt the soul.

The mercies which God has vouchsafed to his Church, should be a special subject of gratitude with her devout members. To see her awakening more and more from her slumber, rising from depression, casting behind her the shackles of worldly policy, spurning the suggestions of worldly timidity, reasserting her heavenly principles, recovering the minds of men from that fancied liberty which is mere slavery to a blinded self-will, and reducing them to that "easy yoke" which is "perfect freedom" to those who have the grace to receive it, and so pressing forward to new conquests over the subtlest foes of human salvation, is a sight which must gladden the hearts of her members. How different from the age in which the rampant passions and sordid avarice of men laid her goodly things in the dust! and from that later and hardly vanished age when the torpor of infidelity and heresy which had seized on the world imparted a measure of its benumbing influences to her children, and led many of them to regard her rather as a school for heathen morals, than as the kingdom of heaven upon earth! Thanks to God who hath so ordered the course of this world that his Church may joyfully serve Him in all godly quietness!

The reception of these unmerited mercies should lead the ingenuous heart to make the return, (the only return which we can make to God,) of gratitude for his goodness and obedience to his laws. Thus shall we still further promote our own happiness and the prosperity of the Church; for all the laws of God are the provisions of infinite wisdom for the good of his creatures, so that in the kingdom of grace and the kingdom of nature, duty and interest are ever coincident. When we best serve God, we best serve ourselves; and the obedience which her members yield to the requirements of her Divine Head becomes the measure of the Church's prosperity.

It were alike therefore ingratitude to God, and treachery to ourselves, to live in the neglect of his wise and merciful provisions; and the recurrence of a New Year should lead us especially to review the past in order that we may, through the divine grace, conform more closely than ever to the Christian rule; living the life of God by a devout communion with his Church, and imitating his goodness by studying to benefit our fellow creatures.

Of all other support and comfort than that which divine revelation gives, we are destitute; of all other, hopeless. The world disappoints us; afflictions assault us; nature fails us, and we drop into the grave without any hope of rising again but that which divine revelation affords. With the Church, then, and not with the world, must we connect our hopes; to grace and not to nature, must we look if we would really and certainly enjoy the wish which we mutually exchange of a happy New Year!

Foreign Matters.—Our Aberdeen correspondent, to whom we would make our acknowledgments for accessions to our subscription list, as well as for the valuable items of intelligence which he has sent us, in a letter of Nov. 29th, writes as follows:

"I have no news of any importance to communicate beyond what you have seen in the papers. The Bishops' Synodal Letter respecting the College has not yet been issued. The Church Society meets on Wednesday, and a report of the proceedings will be sent, but it will not be in time for this mail. The only paper I now despatch is the Standard, containing two letters respecting the Professorship of Poetry at Oxford. The contest will be viewed with much interest. In Scotland, the Culsamond settlement and the disgraceful riot that accompanied it, excites the most attention. We may expect some similar scenes. In fact, the old covenanting spirit is at work, and there is no knowing where it will end. An English clergyman of the name of Sibthorp, has lately turned Romanist,—a thing to be much regretted, but not affording matter for such alarm as the newspapers make of it. I enclose a very sensible extract from the London Morning Post on the subject. You will notice in the Christian Remembrancer for this month, a very important article on Convocation. The birth of a Prince has caused rejoicing through the length and breadth of the land; but this is an event in which I can scarce expect you to sympathize. Our new ministry are going on vigorously, and we may expect a most interesting session of Parliament. Ireland is quite tranquil, and everything looks well. I am anxiously expecting the Churchman to have an account of the proceedings of the Convention. I trust everything has gone on well."

We append the two letters which are contained in the Standard, as also the rejoinder of Dr. Pusey which has since appeared, and which we copy from the London Intelligencer of Dec. 1st. The author of "The thoughts in Past Years," and "The Cathedral," is so well known and so highly valued by our readers, that they will hardly pardon us for referring to the contest without expressing (as we most sincerely do) an earnest wish for his success.

Since writing the above we have seen extracts from the Low Church journals, the Christian Observer and the London Record, (echoed as usual by its namesake in America,) from which it appears that the election to the vacant professorship is expected to be made a test question in the University between the advocates and opponents of Church principles. It is no small proof of the growing strength of the former, that a vigorous effort is felt to be necessary to prevent their success.

THE PROFESSORSHIP OF POETRY.

Christ Church, Nov. 17, 1841.

Sir,—Understanding that a circular is being sent round to all the members of convocation, soliciting their votes for the Rev. J. Garbett, late fellow of Brasenose, and now Rector of Clayton, Sussex, in the approaching election for the Professorship of Poetry, I take the liberty of mentioning some circumstances which may influence your decision, and with which you are possibly unacquainted.

The Rev. Isaac Williams, M. A., fellow of Trinity, was, before our recent unhappy divisions, generally thought by resident members of the University to be marked out by his poetic talents to fill that chair, whenever it should become vacant. In 1823 he gained the prize for Latin verse; his subsequent larger works, "The Cathedral," and "Thoughts in Past Years," speak for themselves, both bearing the rich character of our early English poetry.

To those unacquainted with his character, or who know him only through the medium of newspaper controversy, it may be necessary to state, that the uniform tendency of his writings and influence has been to calm men's minds amid our unhappy divisions, and to form them in dutiful allegiance to that Church of which he is himself a reverential son and minister. He is also a resident; whereas employments which involved a non-residence were considered a sufficient reason to prevent a member of a leading College from being put forward by its head. On the other hand, it is a known fact, that Mr. Garbett would not even now have been brought forward, except to prevent the election of Mr. Williams. Under these circumstances it is earnestly hoped that the university will not, by the rejection of such a candidate as Mr. Williams, commit itself to the principle of making all its election matters of party strife, or declaring ineligible to any of its offices (however qualified) persons whose earnest desire and aim it has, for many years, been to promote the sound principles of our Church, according to the teaching of her Liturgy.—I have the honor to be, your humble servant,

E. B. Pusey.

Brasenose College, Nov. 19, 1841.

Dear Dr. Pusey,—Unfeignedly do I regret that any thing should have occurred to place us in opposition to each other; but I am compelled to notice some statements in your printed circular, dated 17th inst., of which I did not see a copy until late last night. I must beg leave to deny altogether that the object of this college in bringing forward Mr. Garbett was to prevent the election of Mr. Williams. Mr. Garbett's talents are admitted by all who know him. His acquirements in every department of literature are extensive. He is intimately acquainted with the poetry of most countries and ages. He has a singular power of retaining and combining all that he has ever read, and of developing his own systematised views to the apprehension of others.

What I have already said almost implies, but I will distinctly add, that his feeling for the beauties of poetry is true, and his criticism manly, just, and comprehensive. With this conviction of his fitness for the office, we needed no other inducement to bring him forward for the professorship of poetry.

How far Mr. Williams "had been generally thought by resident members of the university to be marked out by his poetic talents to fill that chair," it is not for me to say. I can only state that I never heard Mr. Williams mentioned for that post until after our own resolution had been taken. You have received from one of the fellows a similar assurance concerning himself; and I find that many others of our body were equally destitute of information upon this point.

With respect to the non-residence of Mr. Garbett, you will yourself admit that his case is decidedly distinguished from that of the gentleman to whom you allude. It is, however, precisely similar to that of the present professor, whose example we have in support of our conclusion, that the duties of the office may be ably discharged notwithstanding. After all it may unfortunately be true, that what was begun in generous rivalry may be assuming, more or less, the character of religious division. But we deny that we are responsible for this, either generally or now in particular. We have not sought such an issue; we have encouraged no step towards it. We only advocate the just pretensions of a gentleman well qualified for the office which he is seeking; who has ably served his college as tutor; the university as public examiner; who has been selected to fill, on the next occasion, the important office of Bampton lecturer; and of whom we assert, as you of his competitor, "that it is his earnest desire and aim to promote the sound principles of our Church according to the teaching of her Liturgy."

Believe me, dear Dr. Pusey, truly yours,

A. T. Gilbert.

Considering that you have printed and circulated your letter, you will not be surprised at my giving equal publicity to the above.

Christ Church, Nov. 25, 1841.

My Dear Mr. Principal,—I have been longer than I could have wished in replying to your letter. Your own statement I, of course, fully and at once, accept, and am glad of the publicity thus given to the fact that the first intention of bringing forward Mr. Garbett had no reference to Mr. Williams, as also of your incidental expression of regret at the "character of religious division" which this election, you too think, has been "assuming."

My statement, however, related, not to the period to which you refer, but to the present Term; and although a different explanation has been given to the fact, to which I in words referred, I regret to say, that, after carefully weighing all which have come to my knowledge, I cannot but feel that what I mean to convey, is still substantially correct;—that the *chief* interest felt on the one side in this election has been founded, not on the merits of the respective candidates, but on opposition to certain theological views.

As you allude to the publicity given to my Letter you will permit me to say in explanation, that I was only induced to write in consequence of your own circulars, sent, as I was informed, to all the members of my own College, and subsequently extended (I believe without precedent in any such elections) to the whole non-resident body. Its object was to prevent, if possible, some of our non-resident members from being involved in our divisions unawares. It was written to bring home to them the true nature of what they were being called upon to do, and its responsibility. I did not in it ask for any vote for Mr. Williams; I only asked people to weigh well what they would be doing, by voting against him. I wished to remind them, that while by voting on the ground of qualification for the office, they in no way pledged themselves to the opinions with which Mr. Williams is commonly identified, they would, by voting against him, run great risk of appearing to involve themselves and the University in the assertion, that those opinions are an actual disqualification for any of her offices of instruction. I beg, in conclusion, to thank you very much for the kind tone of your Letter towards myself, and for feeling regret that we should be placed in opposition to each other. Believe me, my dear Mr. Principal,

Yours very faithfully,

E. B. Pusey.

The Rev. S. A. Crane, having taken charge of St. Luke's Church, East Greenwich, R. I., requests that all communications for him may be directed to that place.

There is so much of point and pertinency in the annexed remarks from the London Morning Post, that we cheerfully adopt and commend them to our readers. The writer, who best knows the state of things in his own country, ascribes *baseness* to those who charge a large class of their brethren with doing violence to their principles by remaining in the Church instead of going over to Rome. From the exclusive imputation of *baseness*, however, considered in its applicability to this country, it is happily in our power so far to dissent as to allow its subjects the more blessed alternative of *ignorance*. With this qualification we regard the article as well suited to the present crisis, and hope it may have additional weight from the circumstance of its coming from a secular print.

"The fact of a recent conversion of a clergyman of the Church of England to the tenets of the Church of Rome has been made the subject of certain observations in the public journals, which, we think, call for some notice in our columns. The avowed enemies of the Church of England, who are also the enemies of all settled rule and established deference in respect to matters of civil government, speak with exultation of a "rent in the Church," assuming, in their accustomed loose way, from the conversion above mentioned, and from the remarks made upon it by some zealous Protestants, that such rent has undoubtedly taken place.

"As for us, we believe no such thing. In a time of some trouble and difficulty, not to say of gloomy foreboding, with respect to the fiscal affairs of the State, and the general condition of the people, it is a subject for satisfying thought, and earnest thankfulness, that the Church is more alive to its duty than it has apparently been for many years, and (as we think) more zealously united for the noblest objects that it can enter into the heart of man to conceive.—Nor are these objects noble merely in an imaginative point of view, or as seen by the eye of Faith, though that is the principal matter.—They are objects most intimately connected with the peace and happiness of the people, insomuch that if what the Church teaches were faithfully and diligently practised by all the people, of all ranks and conditions, the evils of society would be limited to those of sickness and sorrow, the liability to which is the inevitable condition of our bodily and mental constitution.

"It is very difficult to conduct controversy, even upon subsidiary points, and between those who argue in the main, without seeming to be totally at variance. When the rapid observer sees the zealous disputation which goes forward between men of the Low Church or the Calvinistic party, and men of the High Church, who acknowledge no individual human leadership, but rejoice in calling themselves Catholic, such an observer is apt hastily to say that there is a rent in the Church. But the case is far otherwise; and though these disputations, if maintained by coarse and vainglorious men, without an acknowledged common government, would lead to such divisions and subdivisions as take place among Dissenters, to the great scandal of religion, yet in our Church these controversies have generally the effect of opening out and enforcing the *various* excellent principles contained within the ample bosom of the Catholic Church. Our Church is not so stern and rigid a mother as some would have her, though she has formularies fitted for even the most sternly and rigidly-minded men as to the bounds and limits of orthodoxy. If a man be but of a reverential temper, not wise in his own conceit, nor over-anxious to thrust his own peculiar notions upon the acceptance of others, the Church of England will allow of ample enough range for his Christianity without his rushing forth into the trackless wilds, and inextricable thickets of dissent. And if, on the other hand, a man be of that mind which leads him to seek a shelter for his religious hopes within narrow bounds, and under authoritative protection, he may find that comfort too within the Church of England, and without submitting his mind to the despotic devices and the intoxicating ceremonials of the Church of Rome.

"We hope we shall not offend any one by acknowledging our humble opinion that the really earnest zeal of both Low Churchmen and High Churchmen has done much good. It seems to us that the former awoke from its slumber the spirituality which is the life of devotion, and set men to pray with their whole hearts and souls, who formerly went through forms of words, not discerning the sublime truths of which these words were the acknowledged signs. The religion of the people of England had become a kind of Christianized ethics, of which the Protestant Churches were the public schools, acting under the authority of the State. This was what our national religion came to under the Whiggery which established itself in 1688. It was recognised rather as a branch of public decency, than the vital principle of the nation.—What it was most zealous in was not a faith of its own, but a protestation against the too much faith of others, delivered in the coarse language of triumphant hatred.

"The Church, however, while it slumbered as to its active duty, remained free from this error—this coarseness—this want of Christian charity. The hatreds, which were mistaken for religion, found their way into Acts of Parliament and Custom House Oaths; but our Prayer-book remained a sublime epitome of Catholic Christianity.

"The Low Church people awoke the spirit of devotion, and the pulses of men's minds began to beat with a new and lively sense of the leading doctrine of Gospel truth. But this revival began not at the head, but in the lower members of the Church, and whatever there was of human alloy mixed up with the awakened zeal, fermented in the face of regular authority.—Then the Romish Church being looked upon as the original fountain of ecclesiastical authority, (though very erroneously,) the principal zeal, even of the religious, was that of animosity to Romanism, and this was greatly augmented by an opinion (the accuracy of which we believe orthodox Romanists deny) that the leading Gospel doctrine of Justification by Faith in the Atonement was repudiated or omitted in the practical teaching of the Romish Church.

"In these latter times, when the real spirit of religion has spread through our Church, and when mitred heads are its most earnest ministers, it has seemed to the High Church party quite time to re-assert the principles of Church government and Catholic unity, and to bring the awakened Faith within such a system of order and regulation as experience shows to be necessary for salutary influence upon the aggregate of human minds, and as the institution of the Church shows to have been intended by the Head and Founder of our religion.

"And it was high time that this should be done; for the fanatical displays of Exeter Hall and such like places, were beginning to be as offensive to truly devout and religious minds, of which the foundation principle is humility, as the apathy, dulness and carelessness of Scripture truth had been in a preceding time. Moreover, many of those who felt the need of Church protection and guidance, in addition to their own religious feelings, were going over to the Church of Rome.

"A public prejudice has arisen against the

High Church party, and especially those who had looked with respect on the Oxford "Tracts for the Times," as if they were favourers of Popery. It seems to us a particularly base thing of intelligent persons to take advantage of a public prejudice, and instead of stating how the case really is, to make use of the prejudice, and, in fact, to promote it, as a weapon against an adversary. Yet this appears to be done to no small extent by the adversaries of the High Church party. All intelligent persons know that the Oxford Tracts (with blemishes of various kinds, which even their authors are not the men to deny) have had for their general object, not to favor Romanism, but to show to all whom it might concern, that they could have whatever support and consolation the Faith and practice of the Primitive Church could give them, without quitting the Church of England. Many had grown weary and faint under the burthen of mere Protestanism, which is with regard to Church matters a formulary of non-belief, and therefore no support at all. They wanted a belief and a guidance other than that which their own fallen judgment gathered from the original documents. They were going over to Rome, when the Tractarians stepped in to show them that the Primitive Church afforded all they wanted, and that the Church of England is the true depository of all that the Primitive Church had, without the admixture of modern fancies and strange unedifying observances which have disfigured the simplicity of the Catholic Faith in the Church of Rome.

"It is true that all things in human hands are apt to run into erroneous extremes. Evangelical teaching in the Church, shot forth into platform arrogance, and mere pulpit ministration and revival of primitive helps, has swept the weakness of one clergyman of the town of Ryde into the Church of Rome. We quite agree with a contemporary that it is far better he should be there, than be a Romanist in belief and practice, yet abiding within the pale of the Church of England. At the same time we think it most ungenerous and unjust to insinuate that others who remain in our Church defending primitive views and opposing Romanism, are *not* striving 'under their own proper banner.'"

The sixth sermon of the series now delivering at St. John's, Brooklyn, was preached by the Rev. Mr. Higbee, on Sunday evening last. Nearly half the pews in the church were filled half an hour before the time appointed, and when the services commenced the building was crowded to a greater excess than ever, the space about the chancel and the three aisles being thronged with persons, most of whom were compelled to stand during the whole of the services. The sermon (we say it not out of compliment to the preacher, but simply for the sake of the cause) was a masterly performance. Mr. Higbee seized with apparent ease the broad principles of Catholic truth, and by a luminous and eloquent train of reflection, drawn chiefly from the present state of our country, triumphantly exhibited their importance and necessity as a foil to Romanism, and as a bond of union to Protestants; mingling with vigorous sense and sound theology the beauty and freshness which are the known characteristics of his style. The principles and the general train of sentiment in this series of discourses have been precisely such as we were taught in infancy to regard as the true and characteristic doctrine of the Church. In the doctrine itself, therefore, there is nothing new; nothing for which we cannot produce documentary evidence that it was taught in the American Church half a century ago. But to see the old and once unheeded doctrine eagerly sought after, and the sermons which proclaim it reported and extensively circulated in secular journals which minister to the tastes of the people, this indeed is a novel feature of the times, and betokens such a revival of religion as must inspire the hearts of all true Christians with gratitude.

The article on Demoniacal Possession on our first page, is from the essay delivered at the last annual meeting of the Associate Alumni of the General Theological Seminary.

Several interesting extracts from late foreign papers will be placed on our outside page next week. The notice of Calvin, however, must be kept a little longer.

ORATORIO OF "THE REMISSION OF SINS," by Mr. C. E. Horn, is to be performed at the Tabernacle on Monday evening next, by the author. The principal parts will be sustained by *Mr. Braham*, Madame *Spohr*, *Zahn*, and other celebrated singers.

ORATORIO OF DAVID.

This splendid piece of music is to be performed by the Sacred Music Society on the 11th of January; and Mr. Braham, for whom it was composed, will sing the part of David.

D. APPLETON & CO. have added two more volumes to their large and generally excellent list of new publications. The one is JEREMY TAYLOR'S "Golden Groves" and his "Guide to the Penitent," devotional treatises too well known to need from us the high encomiums which they justly merit. The other, with a beautiful steel engraving, is "Norway and the Norwegians, or Feats on the Fiord, a Tale, by HARRIET MARTINEAU." "Humano capiti cervicem jungere equinam" bibliopola vult, we involuntarily exclaimed as we observed that the two were bound nearly to match; but a perusal of Mrs. Martineau's book has agreeably disappointed us. It is a fascinating story, happily illustrative of the peculiarities of the time and country in which the scene is laid, and innocent if not beneficial in its tendency.

GLORYING IN SHAME.—Bishop Meade, of Virginia, in a letter to the editor of the Southern Churchman, referring to the inquiries made of him in England as to the prevalence of Catholic principles in the United States, writes:

"To the inquiries as to the prevalence of the peculiar tenets of which I am speaking in the Episcopal Church of America, I was happy to be able to present a copy of the opinion of our last Virginia Convention on the subject, and to assure them of my belief that the report as stated in regard to the Church generally was erroneous."

Thus the shame of a handful of clergy and laity arrogating to themselves in assembled council the powers of the Catholic Church, defining the Faith of the holy Scriptures, charging their brethren with "HERESY," and so virtually placing them under the ban of excommunication and anathema, is converted by the bishop who led them on to the work into an occasion of glorying. We doubt whether ecclesiastical history furnishes an instance of assumption more ridiculous, or complacency more vain.

The Rev. Thomas Towell having accepted an invitation to the charge of St. Paul's Church, *Oxford, Chenango County*, and removed from his late residence at Sherburne, requests all letters and papers intended for him may be directed accordingly.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, January 2d. Service to begin at seven o'clock.

For the Churchman.

CATHOLIC UNITY.

A tract on Catholic Unity, by the Rev. Henry Mason, D. D., of Easton, Md., a divine of no little celebrity in the Church, has been lately placed in our hands. The name of the learned author is a sufficient index to the orthodox and forcible character of the remarks it contains. The thoughts diffused throughout its pages are sound and happy, and are clothed in the most beautiful and appropriate language,—the style is bold and nervous, the line of demarkation between the Church on one side, and heresy and schism on the other, has been drawn as it is, broad, and deep,—while the striking force of those words of the apostle, "The Church, the pillar and ground of the truth," has been ably and clearly illustrated. We sincerely hope that the author will meet with encouragement sufficient to induce him to wield his pen again in this glorious work of presenting to the minds of true Churchmen, the necessity of union in GOD'S Church for the exercise of those prerogatives and infallible powers gifted to her by her divine head.

[We shall be much gratified if the above, which has been communicated from an unknown source, helps to call attention to one of the ablest performances, for its length, that have come under our notice.—*Ed. Churchman.*]

BEAUTIES OF THE REV. JOHN WESLEY, M. A., *containing the most interesting passages selected from his whole works.* New York: J. S. Redfield, Clinton Hall. 1842.

A good book and a true might be made with the above title, but we can hardly accord this character to the present volume. In the first place, the compiler has omitted a large class of Mr. Wesley's choicest "beauties," we mean his protestations against the sin of schism; and in the next place, he has inserted some passages which the best friends of Mr. Wesley must regard as deformities. As for instance, the following:

"I dare not presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical. But my belief is no rule for another. I ask not therefore of him with whom I would unite in love, Are you of my Church? Of my congregation? Do you receive the same form of Church government, and allow the same Church officers with me? Do you join in the same form of prayer wherein I worship GOD? I inquire not, do you receive the supper of the LORD in the same posture and manner as I do? Nor whether, in the administration of baptism, you agree with me, in admitting sureties for the baptized? In the manner of administering it? Or the age of those to whom it should be administered? Nay, I ask not of you, (as clear as I am in my own mind,) whether you allow baptism and the LORD'S supper at all? Let all these things stand by: we will talk of them, if need be, at a more convenient season. My only question at present is, *Is thy heart right as my heart is with thy heart? If it be, give me thy hand.*"

Mr. Wesley had indeed, as he confesses, no right to impose *his* belief or *his* Church on the consciences of other men. But we must be permitted to think that there is One who is the LORD of the Conscience, and who has the right (which Mr. Wesley with quite gratuitous humility renounces) to impose HIS faith and HIS Church on the consciences of men; and that when these are so imposed, neither Mr. Wesley nor any other man has the right to depart from them.

"My only question is," says Mr. Wesley, "Is thy heart right as my heart is with thy heart?" But how was Mr. Wesley and how are men generally to know that their hearts are mutually right with each other and before GOD? Surely in no other way than by their mutual conformity to the faith and sacraments which CHRIST has appointed (as for other purposes so) for tests or proofs of the state of the heart.

The plain English of the matter is that Mr. Wesley (and in this he is by no means singular) here sets up his own fancies in the place of GOD'S laws as a rule by which to judge of men's hearts. If this be not spiritual pride and a virtual denial of CHRIST'S religion, it is at least a sad proof of human infirmity.

We have lighted on this passage by accident, but the principle which it violates is one of so much consequence that we are disposed to probe Mr. Wesley's views a little more deeply. The first paragraph of the passage from which we have quoted is as follows:

"*All Christians should be united in love, though they may differ in opinions or modes of worship.*

"Although a difference in opinions or modes of worship may prevent an entire external union, why need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt we may. Herein all the children of GOD may unite, notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and in good works."

Here is the πρωτον ψευδος, the fundamental error of all sectarianism. Now in opposition to it we maintain that there can be no such thing as a union of affection—such as GOD approves—unless there be a prior union of faith; no such thing as *loving alike* (in the way that GOD requires) unless our minds are first brought by the divine grace *to think alike*. Otherwise why are Christians separated from heretics, Mahomedans, Pagans, Deists and Atheists? The plain fact is, that Christians are united in the belief of certain *principles* which are the rule or law of affection and love, the proofs or tests of the state of heart or affection which GOD approves and in which he would have us united.

This position we hold to be philosophically as well as theologically true. For, go back a link further in the chain, and suppose an union of love and affection without the principles of the Christian faith. Such an union may exist on many subjects among men of various religious creeds or of no religious creed at all. Still there must be some common principle, opinion or belief, on which the union is based, by which it is governed, and without which it cannot subsist. Union of affection as citizens pre-supposes the law of the land as its basis. Union of affection as men pre-supposes the law of nature or the dictates of universal reason as its basis. If the citizens of the United States had not first agreed on the adoption of the Federal Constitution, would it not be sheer nonsense to talk of their union of affection as subjects of the Federal Government? If men are divided as to the adoption of the laws of nature, some opposing, and others advocating, theft, murder, adultery, &c., is it not in the last degree wild and ridiculous to hope for their union as men in the bonds of affection and love?

But let Mr. Wesley proceed:

"Although therefore every follower of CHRIST is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other, some Church, as it is usually termed; (which implies a particular manner of worshipping GOD;) *for two cannot walk together unless they be agreed*; yet none can be obliged by any power on earth, but that of his own conscience, to prefer this or that congregation to another, this or that particular manner of worship."

All this is sound; and we ask nothing more of those who think and write on this subject than to remember, that though no power on earth can oblige them, yet a power in heaven does oblige them, to walk by CHRIST'S institution; and that although they are bound to follow the dictates of their own consciences, yet they are first bound to seek for the RULE which He who is the LORD of the Conscience has prescribed for its guidance and government. Again:

"I know it is commonly supposed, that the place of our birth fixes the Church to which we ought to belong: that one, for instance, who is born in *England*, ought to be a member of that which is styled, *The Church of England*, and consequently to worship GOD in the particular manner which is prescribed by that Church. I was once a zealous maintainer of this: but I find many reasons to abate of this zeal. I fear it is attended with such difficulties, that no reasonable man can get over. Not the least of which is, that if this rule had took place, there could have been no reformation from Popery: seeing it entirely destroys the right of private judgment, on which that wholesome reformation stands."

We would be the last to say that the place of a man's birth fixes his religion; but if GOD has planted his Church in the country of our birth, and if the Church requires no sinful terms of communion, it is surely our duty to belong to it. Mr. Wesley did not deny that the Church of England was, and from time immemorial had been, the Church of CHRIST in England, nor did he pretend that it required sinful terms of communion; and therefore it was his duty to remain in it as it is the duty of his followers to return to it and accept its particular mode of worship as the *rule* of their conscience. For those who live in England to separate from it or keep out of it, is the sin of schism.

No doubt in this as in all other cases there are difficulties in following the right rule of conscience. Citizens who succumb to such difficulties in the state, instead of resisting and conquering them, are locked up in jails and penitentiaries; Christians who succumb to such difficulties in the Church rove at large as schismatics. We have no wish to dwell on any other of Mr. Wesley's "difficulties" than those which he has mentioned; which are, that the obligation to belong to the Church of CHRIST in the country of our birth destroys the right of private judgment, and that thus there could have been no reformation from Popery.

As to the destruction of the right of private judgment, we hold it to be simply impossible. In every accountable creature the right is inalienable and indestructible; and all that can be done is to offer helps and rules for its guidance, and to impress on every man the belief that on the awful subject of religion he exercises it at his peril and as one who must give account to GOD.

But may not a man's private judgment agree with the judgment of the Church? If the judgment of the Church be true, *ought* not our private judgment to agree with it? and is an individual the less free to follow his private judgment because of its agreement with the judgment of the Church?*

Now this is precisely our ground. We say that the judgment of the Catholic or Universal Church is true, and that for this reason every private judgment should conform to it. We plead for its adoption on no other ground than that of its truth, and we ask no man to conform to it except from the influence of motives which convince him of its truth.

But suppose that all our arguments fail to convince a man that the judgment of the Church is true, and that his own private judgment in some particulars contravenes the judgment of the Church: which of the two, in this case, is he bound to follow—his own judgment or that of the Church? The former unquestionably, for his own judgment is for him the rule of his conscience. All we can ask of him is to remember that the *nearest* rule is not necessarily *the true and adequate* rule of conscience, and to keep his mind open to conviction. He is indeed wrong; unless (which it were absurd and not very modest to suppose) the whole Catholic Church is in error; but still there is no help for him, and he must be left to such light as GOD has given him.

But, says Mr. Wesley, if every man is bound to belong to the Church of CHRIST in the country of his birth, then there could have been no such thing as a reformation from Popery.

Surely this inference is too hastily drawn. A man may belong to a Church and still seek to reform whatever he thinks amiss in it. Or if the Church in his country impose terms of communion which, in his judgment, are sinful, he may withdraw from it and still seek its reformation without erecting a rival altar. The only difficulty is to settle the *rule* of reformation.

When Popery was in the ascendant in Great Britain, pious individuals called the Church to the work of reform. They pointed out the necessity and the reasonableness of following the Holy Scriptures as interpreted by the Universal Church, in opposition to the private opinions and fancies of the day. The call was heeded: the sound rule of the reformation, (the Holy Scriptures as interpreted by the judgment of the Church Catholic) was adopted, and Popery was by it convicted of error and expelled from the Church.

Again, in the eighteenth century, Mr. Wesley calls for reform. The call was heeded as such calls always are, and men began to govern their lives more strictly by the rules of truth and duty. Whatever was amiss in the doctrine, worship or practice of the Church, was open to Mr. Wesley's censure, as it is to the censure of every reformer; and while he sought for reform, by the true rule of reformation, no good man blamed, but all praised him for his work.

But, unhappily for Mr. Wesley, and for the Church, he finally hit upon a wrong rule of reformation. He did not, like the reformers of the sixteenth century, try the Church of his country by the Scriptures as interpreted by the judgment of the Universal Church, or if he did, he found in her nothing amiss. But he tried her by the Scriptures as interpreted by the judgment of John Wesley; and finding many things in her which did not square with this rule, he led his people to follow *him* instead of the Church.

This then is the sum of the matter. The obligation to belong to the Church in the country of our birth does not conflict with the reformation of her (if needed) by the rule of right reason; *viz.*, the Holy Scriptures interpreted by Catholic consent. But the obligation to belong to the Church in the country of our birth does sometimes sadly conflict with the desire to reform her faith and worship by the rule of the Scriptures according to *one's own notion* of their sense. This last was the straits to which Mr. Wesley was reduced.

"Coelum non animum mutant qui trans mare currunt," is a quotation which we have made on a former occasion to illustrate the applicability of this train of reasoning to the state of things in our own country. In crossing the ocean GOD meant that we should change our climate only, and not our faith or our Church. A voyage across the Atlantic is no extinction of schism; and Catholics and schismatics in England have not changed their mutual relations by their emigration to America.

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* We cannot join in the adulation which is often paid (never we would hope, from motives of policy, or with the poor desire to propitiate his followers) to Mr. Wesley. We presume not to judge the heart; but the very fact that a man sets up his own judgment in opposition to the judgment of the Catholic Church, and stands out on the page of history as the leader or founder of a sect, begets a strong presumption that, whatever were his seeming humility, he was secretly actuated by the lust of pride and ambition, and the vanity of leading a sect. It is instructive to remember that the word *heresy* means originally *choice*, and is used in ecclesiastical language to denote the most distinguished and dangerous of those *choices* or *self-willed* judgments, which private men have erected in opposition to the free, consentient, and *God-willed* judgment of the Universal Church. As all heresies are approaches towards the infidelity in which they naturally issue, so all erratic exercises of the private judgment tend towards heresy as their natural consummation and result; and hence to defend the aberrations of the private judgment in opposition to the judgment of the Catholic Church, is to incubate the eggs of heresy and Popery. The Christian reader will be obliged to us, we think, for the following extract from the pious and instructive Dr. Daubeney:

"TRUTH, at the same time that it wants not beauty, is both plain, simple, and uniform. *He that would fix upon it must be content to think as others do.* For truth cannot put on those various modes and shapes, that are suited to the levity of human affections. It cannot start things new and strange to take the multitude which admires nothing so much as monsters. It cannot give way to the pride of singularity; the love of contradiction; *the vanity of leading*; or the interest of siding with a sect. All these are the rights and privileges of error. And it would be no difficult matter to make it appear, that of all the errors and heresies that have ever sprung up, to the disturbance of the Christian world, scarce one of them derived its origin from invincible ignorance and want of light; but from an affectation of superior knowledge and want of humility. From whence it follows, that the surest guard against heresy, is to set a constant watch against the temptations of pride. For pride lies at the bottom of all heresies, as the source from whence they spring."

TO CORRESPONDENTS.

W. A., on the School Question, is received.

Amicus Connecticutensi is received.

Much valuable matter of "Dies Sanctus" is unavoidably deferred.

THE SUPPRESSED IRISH BISHOPRICS.—The Bishop of Elphin (a relative of the Duke of Wellington) is now Bishop of Kilmore, Ardah, and Elphin. The temporalities of Elphin are vested in the ecclesiastical commissioners. They amount to about £7000 per annum. Seven of the ten bishoprics suppressed by Lord Stanley's Bill, have now come under the operation of the act. The remaining bishoprics of this class, on which the incumbents survive, are Dromore, Clogher, and Kildare.

MARRIED,

At Brooklyn, on the evening of the 28th ult., by the Rev. Dr. Cutler, Mr. Richard B. Duyckinck, Jr., of the firm of Davison, Van Pelt & Co., of this city, to Miss Eliza Hicks, daughter of W. J. Cornell, Esq., of the former place.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after Epiphany, January 16, St. Stephen's Church, *New York*.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn*.

Second Sunday in Lent, February 20, Christ Church, *New York*.

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn*.

First Sunday after Easter, April 3, St. Philip's Church, *New York*.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter Apel 24, St. Mary's Church, *Brooklyn*.

CALENDAR.

JANUARY.

2. Second Sunday after Christmas.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Septuagesima Sunday.
25. The Conversion of St. Paul.
30. Sexagesima Sunday.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Atwill, Rev. William.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bartlett, Rev. Hobart, M., 168 Duane street.
Bayley. Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L., Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. T. M.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Moore, Rev. W. H., Eleventh st. near Sixth Avenue.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

COURSE OF SERMONS IN ST. JOHN'S CHURCH, BROOKLYN.

7. *January 2, 2d Sunday after Christmas,* } The obligation to holiness and purity, and the best evidence of their existence in the members of the Church.

By Rev. Mr. Patterson, of St. John's Church.

Service to commence at 7 o'clock.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From H L, $15; by the hands of Swords, Stanford & Co, E R J, $20; by the hands of Mr Sparks, Christmas offerings, chapel of St Paul's College, College Point, $36.

Further donations are much needed and will be thankfully received, if left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ. EVANS,
Missionary at Large, 360 Broome-St

New York, December 29, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St Thomas' ch, Brandon, Vermont, Rev Joseph Perry, rector, by the hands of R Blake, Esq, $3. B A Mumford, annual, $1. Henry M Beare, do, $1. Rev Charles Breck, Wellsborough, Pennsylvania, $13. Total amount, $18.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

New York, December 29, 1841.

CHURCH AT NEW ALBANY, INDIANA.

The undersigned gratefully acknowledges the receipt of the following sums for St Paul's Church, New Albany, Indiana, of which the Rev J B Britton is rector:

A lady, $3. J D Wolfe, Esq, per Rev J D Carder, $11. Amount in hands of Geo C Morgan Esq, $2. Total amount, $16. J. A. SEARLES.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From Israel Russell, Esq, $15.

LOT JONES, 192 Allen-st.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street. Dec. 29, 1841.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions for the above fund, since last acknowledgment, viz:

From St James' ch, Goshen, Rev J A Spencer, rector, collection, $25; ch of the Annunciation, New York, Rev Dr Seabury, rector, 22 31; St John's ch, Yonkers, Rev Henry L Storrs, rector, 15 25; Zion ch, New York, Rev William Richmond, rector, 21; from H L, donation, 20; St Paul's ch, Tompkinsville, Rev William Walton, rector, 5 21. Total amount, $108 77.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.

December 29, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d inst., has received the following contributions, viz.

Offerings of Christ ch, Savannah, Ga, per W P Hunter, Esq, rec agt, $22 72; from a few ladies of St Paul's ch, Alexandria, D C, per Mrs V Cary, 20; balance of coll in Trinity ch, Washington, D C, [the whole being $263 50,] 114 50; from St Mark's ch, New York, coll on Christmas day, per Rev Dr Anthon, rector, 143; St Helena Parish, Beaufort, S C, by the Ladies' Sewing Association, 132 25 and by the Juvenile Sewing Association 15, both sums for the support of a missionary in a slaveholding state—147 25; Christ ch, Roxbury, Con, 50 cts; Mrs F D Fairchild, of Kent, Con, 50 cts; St Patrick's ch, Clinton, Michigan, (a missionary station,) 2 50; from ——— ch, Florence, Alabama, (a missionary station,) of which $10 are from Mrs H Nolen—13 25; St Matthew's ch, Jefferson co, Ky, 6 62; Grace ch, New York, for the Domestic Missions of the ch in the United States and Territories, per Rev Dr Taylor, 250. Total, $720 85.

J. D. WOLFE, Treasurer.

New York, December 29, 1841.

P. S. It should have been stated in the last acknowledgment that the amount from the ch of the Ascension, New York, $351 30, was the collection or offering made on Thanksgiving day.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St James' ch, Newtown, Rev G A Shelton, rector, monthly offerings for December, $10; St Paul's ch, Whitehall, Rev M Van Rensselaer, special collection, 5; St Paul's ch, Waddington, Rev John A Childs, coll, 14; Trinity ch, Rensselaerville, Rev Robert Washbon, special coll, 10; Christ ch, Greenville, 1; and Ladies' Sewing Society of Christ ch, Greenville, Rev Robert Washbon, 1; St Peter's ch, Peekskill, Rev M Marcus, monthly offering for education and missionary fund, 5; St Paul's College, College Point, Rev Dr Muhlenburgh, coll for miss'y fund, 18 18; H L, donation for miss'y fund, 20; Zion ch, Louisville, Rev A B Beach, rector, special coll, 13; ch of the Annunciation, New York, Rev Dr Seabury, rector, special coll for education and missionary fund, 30 54; St Luke's ch, New York, Rev J M Forbes, rector, second payment, 36, (in addition to $64 08 before received, and erroneously acknowledged as a special coll for education and missionary fund, making $100 08.) for miss'y fund; Grace ch, Jamaica, L I, Rev Wm L Johnson, rector, special coll for education and miss'y fund 25; "a communicant of Trinity ch, New Rochelle," for missionary fund, 5. Total amount, $193 72.

C. N. S. ROWLAND, Treasurer,
55 Water st.

Dec. 29, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of he following sums—

From St Thomas' ch, Brandon, Vermont, Rev Joseph Perry, $4 B Mumford, annual, $2. Wm Bakewel', do, $2. Mrs Donnelly, do, $2. Mrs Mary Brown, do, $2. Henry M Beare, do, $3. Rev Sheldon Davis. for Prayer Books sold, $1. Total amount, $15.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 28 Ann-street.

A few elegant folio Bibles for the desk and families, forsale at the Depository.

A book is open at the Depository, 28 Ann street, for contributions to aid in printing the Prayer Book in the German language.

New York, December 29, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From a lady of St Paul's chapel, Thanksgiving offering, one half, $1. A member of do, 50 cts. Coll made at St John's ch, Savannah, for ch at Galveston, after sermon by Rev Mr Eaton, 113 22, less paid him in specie, 39 27—73 95. Family mite box, 3 47. J Howard, rec agt, Baltimore, children St Paul's S school, for Africa, 5 75. E Ridgley, Treas Maryland Diocesan Society, one half, 2 50, foreign 12 40, Africa 22 62—37 52. Off'gs Trinity ch, Wilmington, Del, 5 96. Christ ch, Georgetown, D C, for Africa, 28 38; an individual. for do, 1; a class in the Female S school, for do, 2 20—31 58. Off'gs of Christ ch, Savannah, 30 87; do, do, for Africa, 3 68—34 55. A few members of Christ ch, Stratford, Con, one half, 15. Christmas off'g St Stephen's ch, New York, support of an orphan girl in Greece, at Mr and Mrs Hill's school, first payment, 80. St Helena Parish, Beaufort, S C, through J J Smith, Treas, 75; for Africa, 15; Mrs R, at baptism of a daughter, for ch at Galveston, 5—95. A member of Grace ch, Philadelphia, 5. Total, $389 28.

J. SMYTH ROGERS, Treasurer.

New York, December 29. 1841.

Letters have been received at the Depository of the General P. E. S. S. Union, during three weeks ending Dec. 30, from the following persons, viz.

R S H George, Phil. 5 letters; S Babcock, New Haven, 2 letters; Rev R Sherwood, Hyde Park; W Atwill, Norwalk, Con; Charles Stimpson, Boston, 3 letters; W C Lord, Wilmington, N C, with remit; H Hooker, Phil; Joseph Backus, Norwich, Con; James B Dow, Boston; Rev N M Jones, Broad Creek, Md, with remit; C Foote, Euclid, O, with remit; Rev Samuel Starr, Trenton, N J; J E James, Baltimore; R J Thom, Fredericksburgh, Va; P M at Springfield, Ill; P M at Clarksville, Tenn; John A Mitchell, College Point; P M at Westfield; S B Webb, Earlville, with remit; P M at Dayton, O.

Packages have been forwarded during the same period as follows:

To Rev D A Short, Danbury, Con, per steamer Nimrod; C Foote, Bridgeport, per do; Charles Stimpson, Boston, per Harnden's Express; S Babcock, New Haven, per steamer Belle; Hooker & Agnew, Phil, per Harnden's Express; Henry Perkins, Phil, sent to M W Dodd; Joseph Backus, care of Backus, Norton & Co, Norwich, Con, per steamer Charter Oak; Miss Sarah R Carty, care of A McCutcheon, Bassin, St Croix, per bark Condor; R S H George, Phil, per Union Line, 2 packages; D Brunner, Baltimore, in package, to R S H George; R S H George, Phil, per Harnden's Express; S Babcock, New Haven, by steamboat Kosciusko; Rev Charles Mason, Salem, Massachusetts, by Harnden's Express; Joseph Backus, care of Backus, Norton & Co, Norwich, Con, per steamer Charter Oak; Charles Stimpson, Boston, per Harnden's Express; Rev A Ten Broeck, Newark, N J, per Rail Road; R S H George, Phil, per Harnden's Express.

PORTRAIT OF BISHOP KEMP.

A FEW copies of the above just received and for sale at this office Jan. 1st.

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

CHRISTMAS AND NEW YEAR'S PRESENNS.
JUST PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A TALE OF THE OLDEN TIME, FOR CHILDREN—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH—(A new book for young persons.)
TREATISE ON PRAYER,
VISIT TO NAHANT,
INFANT BROTHER,
BLOSSOMS OF CHILDHOOD,
AGATHOS,
A WEEK IN THE NEW YEAR,
FRANCIS LUCAS,
VISITS TO AUNT CLEMENT,
PATRICK'S BOOK FOR BEGINNERS,
THE BLESSINGS OF PROVIDENCE.

Also, a variety of other books, suitable for presents, will be found at the Church Depository, 28 Ann street.

December 25, 1841. 3t

NEW VOLUME OF RELIGIOUS POETRY.

THE CHRISTMAS BELLS, a Tale of Holy Tide, and other Poems, by the author of Constance, Virginia, &c., just published by D. Appleton & Co., in a beautiful 12mo volume of 220 pages, ornamented, in the style of the Devotional Library, and suitable for a gift at the Holidays.

Just received and for sale at this office.

December 25. 2t

HOLIDAY PRESENTS.

JUST RECEIVED, *at this office, and for sale*: Temple and the Country Parson
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.
J. A. SPARKS, 111 Nassau st., up stairs.
December 25. tf

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,
229 BROADWAY,
under the American Hotel.

A very fine copy of the original folio edition of this rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N.B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

CALVARY CHURCH, BROOKLYN.
SEATS FREE.
Rev. Wm. H. Lewis, Rector, in Pearl between Nassau and Concord streets,

IS open for Divine service on Sundays, morning, afternoon, and evening; also, on Wednesday evenings of each week.

Sunday school is held in the basement, and Bible class in the church.

There is to be a confirmation held by the bishop of the diocese on the morning of the first Sunday after the Epiphany next, January 9th.

Dec. 18. 3t

THE TRUE CATHOLIC CHURCHMAN, in his Life, and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, New Jersey, with notes, and the Funeral Sermon by the Rt. Rev. Geo. W. Doane, D. D., LL. D., Bishop of the Diocese. 1 vol, 8vo.

CHRISTIAN BALLADS. 1 vol, 12mo.

SACRED MELODIES, or Hymns for Youth with appropriate selections from Scripture. 1 vol. 18mo.

Published and for sale by
WILEY & PUTNAM,
Dec 18 161 Broadway.

THIRD EDITION OF THE 18MO RUBRICATED BOOK OF COMMON PRAYER.

JUST PUBLISHED by GEORGE MILLER, No. 647 Broadway. This is the latest edition of the book in this diocese, and the most correct. It has been revised a third time by a Presbyter of the Church of no ordinary talents, with a certificate from the Right Rev. Bishop Onderdonk. It is beautifully embellished with six appropriate Steel Engravings, and bound richly in various styles of Morocco Gilt, very suitable for a Holiday Present. Dec. 11—4t

GIFTS FOR THE HOLIDAYS,
For Sale at the Clinton Hall Book Store, at the Lowest Cash Prices.

ELEGANTLY bound, and fine editions, of the Bible, of all sizes, from 32mo, to quarto.

Testaments of the usual sizes.

The Book of Common Prayer, of all sizes, and splendidly bound.

The Pictorial Illustrations of the Bible, in 3 volumes—complete—superbly bound in morocco gilt, and in cloth, gilt edges.

Eastern Arts and Antiquities, 130 illustrations, a republication from the London Religious Tract Society, in gilt binding.

Bible Quadrupeds, (Bingley's) with 16 beautiful engravings—gilt binding.

English Annuals for 1842.

The Drawing Room Scrap Book, with poetical illustrations by Mary Howitt, 36 engravings, and elegantly bound in blue silk.

The Book of the Boudoir, or the Court of Queen Victoria, a series of highly finished Portraits of the female nobility—3d series, with poetical illustrations, bound in green morocco.

The Keepsake, edited by the Countess of Blessington, with 13 beautiful embellishments, elegantly bound in crimson silk.

The Book of Beauty, edited by the Countess of Blessington—with 13 splendid engravings of her Majesty the Queen, and other distinguished ladies, bound in blue silk.

Heath's Picturesque Annual, a history and description of Paris, 1841, by Mrs. Gore, with 21 highly finished engravings, bound in green cloth and gilt.

The Cabinet of Modern Art, edited by Alaric A. Watts, illustrated with 24 splendid steel engravings, a splendid volume, elegantly bound in Turkey morocco, extra gilt.

The Gems of Art, a Token of Remembrance, illustrated with 23 elegantly engraved plates—a beautiful volume, elegantly bound in Turkey morocco, extra.

The Juvenile Scrap Book, by Mrs. Ellis—with 17 beautiful plates.

Friendship's Offering and Winter's Wreath, 8 beautiful plates, embossed morocco.

The Forget-Me-Not, 11 exquisite engravings, by Frederick Shobert, morocco, richly gilt.

American Annuals for 1842.

The Violet, a Christmas and New Year's Gift, 8 fine engravings, morocco.

The Youth's Keepsake, a Christmas and New Year's Gift for Young People.

The Mignionette, 8 elegant steel plates.

The Gift, a Christmas and New Year's Present, 8 beautiful engravings, morocco, richly gilt.

The Token and Atlantic Souvenir, 10 fine engravings, morocco.

The Lady's Book of Flowers and Poetry, 10 beautiful colored plates, morocco.

The Gem, a Christmas and New Year's Present, 7 embellishments, morocco.

The Friendship's Offering, by Mrs. Catharine H. W. Esling, plates, morocco.

The Rose of Sharon, a Religious Souvenir, by Miss Sarah C. Edgarton, 5 plates, embossed.

The Dahlia, or Memorial of Affection, 6 plates, morocco.

The Rose, or Affection's Gift, by Emily Marshall, 10 steel engravings, morocco.

An assortment of Juvenile Books, Stationery, &c. &c. J. S. REDFIELD, Clinton Hall.

New York, Dec. 11, 1842. tf

BOOKS FOR THE HOLIDAYS.

AS the Holidays are fast approaching, the subscriber respectfully informs the parents and the friends of the young, that he has for sale a choice collection of suitable Books, Stationery, Fancy Articles, and Amusing Games.

T. J. CROWEN, 633 Broadway,
at the sign of the Golden Book.

December 4, 1841. tf

HOLIDAY BOOKS.

THE subscriber will be happy to furnish his friends with various Juvenile Books, suitable for the Holiday season. Among the standard ones of this sort are small Bibles and Testaments, in rich binding and on fine paper.

Also, the Book of Common Prayer of the best editions, both as regards fineness of paper, and beautiful external appearance.

Also, in Turkey Morocco, and elegantly gilt, BROWNELL'S PRAYER BOOK. Since the publication of the edition of the work in last July, nearly 2,000 copies of it have gone from the publishing office; and still another edition is now in press. It should be in every family.

ALEXANDER V. BLAKE,
Dec. 8. 54 Gold street.

POETRY.

For the Churchman.

THOUGHTS ON CHRISTMAS.

Ye fields of Bethlehem, how blest were ye
In times long past, when heav'nly minstrelsy,
From angel voices burst upon the ear
Of the lone shepherds, filling them with fear;
When the great glory of the LORD was shown,
Meet for the birth-time of his own dear Son!

Shepherds, indeed!—though humble ye might seem,
Weary and worn, after the day's mild beam
Had fled apace, to watch away the night,
Perchance in sorrow, or in sadden'd plight—
Ye little dream'd a blessing should be giv'n
To thee so rich, so full of joy, and heav'n.

Shepherds, indeed!—who would not shepherd be,
And watch all night for such blest company
As came to usher in that glorious morn,
When to the world a Saviour first was born?
Humble ye were on earth, but great above,
Where riches weigh not in the scale of love.

May we all watch, and never cease to pray,
And hail with joy that ever-hallow'd day,
As it comes round, "our LORD'S Nativity;"
And though no angel spirits we may see,
In robes celestial, dazzling to the sight—
Yet shall we feel a joy, and see a light,
To guide us onward to that blissful rest,
Where dwells our Saviour, GOD'S supreme behest.

W.

New York, December 22, 1841.

For the Churchman.

Rev. and Dear Sir,—On hearing the following lines sung by a family circle a few evenings since, and thinking them well adapted to the present season, I was induced to procure a copy for the "Churchman." Should it meet your approbation, an insertion will much oblige,

E. G.

December 21st, 1841.

Watchman, tell us of the night,
What its signs of promise are;
Trav'ler, o'er yon mountain's height,
See yon glorious beaming star!

Watchman, does its beauteous ray
Aught of hope, or joy foretell?
Trav'ler, yes, it brings the day,
Promised day of Israel.

Watchman, tell us of the night,
Higher yet that star ascends;
Trav'ler, blessedness and light,
Peace and joy its course portends.

Watchman, does its beams alone
Gild the spot that gave it birth?
Trav'ler, ages are its own,
See! it bursts o'er all the earth.

Watchman, tell us of the night,
For the morning seems to dawn;
Trav'ler, darkness takes its flight,
Doubt and terror are withdrawn.

Watchman, let thy wanderings cease,
Hie thee to thy quiet home;
Trav'ler, Lo! the Prince of Peace,
Lo! the Son of GOD is come!

THE LAST DAYS OF WILLIAM JAMES.

By James Davies, of Devauden.

"Glory to GOD in the highest, on earth peace, good-will towards men."—I cannot better begin a short but *faithful* account of a youth, whose life was truly pious, and who, at his death, appeared to be favored by GOD in a very extraordinary manner. His name was William, and he was son of Thomas and Alice James, cottagers, in the parish of Kilgwrrwg, in Monmouthshire. They lived about a mile from Devauden. William's mother instructed him, his brothers and sisters, in spelling and reading, and was careful in keeping them from bad company, and in making them observe the Sabbath. I had no particular acquaintance with William or his parents, but remember seeing him repeatedly come to church by himself when he was about ten years of age; and sometimes he had his little brother with him, who died about two years ago. I was surprised and pleased to see a child so young come alone to the house of GOD; and, therefore, I often spoke a kind word or two to him, and encouraged him to persevere. His father very seldom came to Kilgwrrwg Church; his mother was a dissenter.

He told me in his last illness, that even at that time he has often gone home from church bathed in tears, and that he actually felt the power of religion when he was twelve years old. Let us for a moment make a solemn pause, and admire the gracious dealings of the Almighty with him, and the tender mercies of the Saviour, who, through the operation of the Holy Spirit, was fitting and preparing this dear child for an early death.

About two years ago his religious feelings were greatly deepened, under a sermon preached by some stranger; who the person was who was the honored instrument of carrying on the work of grace in William James's soul, I do not know, but I believe his name was Williams.

From this time he gave himself up more earnestly to prayer and the duties of religion, as far as the necessary business of a laborer's life would admit of. After he had risen in the morning, and finished his prayer by the bed side, his father would lose him for an hour or more; and when he came home, the knees of his trousers would be dirtied or wet, from his kneeling down to prayers where he had been. This was his regular practice, he having been seen by different people apparently earnestly engaged in prayer, sometimes in a wood, at other times under a hedge, or in some private place, where he thought no eye would see him but the eye of GOD. I have heard from several of my scholars, since his death, that some years ago he was cruelly persecuted by wicked boys, who would laugh at him and call him names, and watch him, and follow him into the wood, and disturb him at prayers, and mock him wherever he went.

At the harvest time it is the custom of the inhabitants of this part of the country, to go to work in the distant parishes, where the corn is earliest ripe. They often go out in companies on the Monday, and return home on the Saturday nights; during their absence they sleep in barns, or stables, or wherever they can get shelter. William used to go with them and reap, or rather bind up the sheaves after the reapers, and he was both able and willing to do a hard day's work. At this laborious season, when, poor fellow, he must have found rest very desirable and necessary, he would rise up early before light for devotional purposes; and when the companions with whom he had left home were going to the field, they would see him on his knees at prayers. After leaving off their work he would separate himself from them, and they would see no more of him till bed time.

It is needless to say, that the dear fellow, whose daily walk was with GOD, was also a diligent observer of the Sabbath, and a regular attendant at public worship, because that was his happiness and delight. According to his father's account, he was a most dutiful, humble, harmless, and inoffensive child during his whole life. He caught a violent cold about seven weeks before his death, which turned to an inflammation of the lungs. He had been ill four weeks before I knew any thing of it. Three weeks before his death his father came to me and said, he had a favor to ask me, for his son was dangerously ill, and desired very much to see me. I went directly with his father, and found poor William, who, but a short time before, had been a fine tall robust young fellow as any in the parish, lying in bed reduced almost to skin and bones. Never did I see any one sunk as he was! Poor dear fellow! He shook my hand, and seemed very glad to see me. After talking to him a little, I asked him if he rested all his hopes of pardon and salvation on JESUS CHRIST alone: he said he did, indeed; and never from that time did I see his faith stagger or fail. He was not a boy of much conversation.

When I read the Bible to him, which I did frequently, and spoke to him on the subjects I had been reading about, and upon the leading doctrines of the Gospel, he seemed quite to understand and enjoy it, and thanked me over and over again with great earnestness for doing so, and expressed himself in such language of affection and gratitude as I should not like to repeat, it would seem so like boasting in me. His views of the way of salvation appeared to me to be quite clear. I prayed with him in the best manner I could in my poor way, as often as I thought him able to hear me and join with me in it; and he did join in it very devoutly. Once he said to me, "I wish I could get up and kneel with you:" and I said to him, "My dear fellow! GOD sees the desires of your heart, and he will accept them; and you may be sure he will hear and answer your prayers when you offer them in the best manner you can."

Poor dear fellow! I took such an interest in him, knowing him to be a choice Christian, that I sat up with him the greatest part of every night from that time to his death, two nights only excepted. I considered it one of the greatest privileges of my whole life to have had an opportunity afforded me for showing any marks of kindness to one of Christ's redeemed ones. His illness was such that we had not much conversation. It was often interrupted, and carried on in such short sentences, that I cannot recollect it as I wish to do. He seemed to me full of love to God and confidence in the Redeemer. During the greater part of the time that I was with him, he had a violent fever attending his complaint, which was so very severe, that his poor flesh seemed to be almost in a broiling state, and he required something to drink every five minutes.

During the severity of the fever, which was worse by night than by day, I never heard a murmuring or complaining word escape his lips: in his greatest sufferings he would pray earnestly, "Lord, help me!" I would sometimes say to him, "My dear fellow, God will help you; he will never forsake his suffering child: wait with patience a little while, and he will take you to himself, where pain and sickness can never come." At other times he would pray, "Lord, create in me a clean heart. Lord, give me more faith in the Lord Jesus Christ;" and sometimes in his greatest sufferings he would clasp his hands together, and raise them up, saying, "Let us rejoice." "My dear friend," I would say, "in a little time you will rejoice in a manner you have never yet done." About a fortnight before his death, he said to his mother, "Mother, mother, I have heard music, and I have seen three or four companies in white." It was in the morning that he mentioned this, and she thought he had dreamed it. When she told it me, I shed a great many tears, for I was persuaded that my dear friend would not recover. After this he appeared to be getting better, and his distressed father and mother were in hopes of his recovery. When he understood it, he said, "I do not wish to live: I had rather die; for if I should recover, I might fall back to the world." His father and mother were most kind and attentive to him, watching over him and meeting all his wants and wishes with tenderness and care. One time he spoke out loud, "I shall die, ay, and go to heaven too, and that is best of all."

The last night of his life I sat up with him to about half past four o'clock in the morning, and such a scene I never witnessed; he was labouring under difficulty of breathing and much weakness, all the while his countenance was quite calm and composed, and very often in smiles. There was so much love and sweetness in it, and such astonishing dignity, that he seemed to be above his sufferings, above the world and all its concerns.

Here I am called on to remark, that nothing short of the presence and power of the Lord could have given him such peace and joy in the near approach of death, and in the prospect of eternity. To the best of my knowledge and belief, he had the full use of his reasoning faculties and understanding all the time. He was so weak that he could not reach any thing to his mouth, but with great quickness he put his hands one into the other, and raised them above his head, and said, "Praise God!" It is thankfully to be remembered, than in all his pain, suffering, and much weakness, the merciful Saviour so carried his tender lamb in his bosom, that no doubt ever crossed his mind; and through the whole of his sickness, the tempter was never suffered to harass or disturb him.—His uncle and I were sitting up with him his last night, and he reached his hand out to his uncle, and most affectionately shook hands with him, and looking earnestly at him, he said, "Uncle, you do not pray always!" "No, Billy," he replied, "I do not." "O uncle, do pray to God."

Some time after this he reached his poor trembling hand to me, and in the kindest manner squeezed my hand in his for about four or five minutes, and with his other hand drew me quite close up to him; afterwards, he looked to the top of the room with great earnestness three several times, and once more he looked straight before him with the same intent earnestness, and touching my face, he pointed his finger as if for me to look in that direction at what he saw; I did so, but I could see nothing; yet I have no doubt but the glorious messengers sent to him from heaven were then appearing before him, [if not to his bodily sight, yet to the eye of faith]. There was a wonderful sweetness and dignity in his countenance. His father then came up stairs, and he caught hold of his hand and said, "Father, I shall have a fine journey to heaven this morning, this very morning!"—and that same morning he died a little before seven o'clock. I heard, that after I left him he put one of his feet out of bed, and raising up his arm with great quickness, he said, "Father, there! there is the Lord Jesus Christ! help me to go to him!" Whether the Saviour actually showed himself to his suffering child, as he did to Stephen, I will not presume to say: but God's word teaches us that "He is about our bed, and about our path, and spieth out all our ways;" and that He "will manifest himself unto his people as He doth not unto the world."

Immediately before his death, he raised his arm with his usual quickness, and at the same time looked up to the top of the room, and he cried out, (to use his own expressions of delight,) "Yonder, they be come!" These were his last words, and then sweetly smiling, he died without a struggle or a groan. His sufferings are ended, the victory is won, and "he is more than conqueror through Him that loved him."

The dear fellow breathed his last on the 19th of October, 1838, and he was seventeen years and three months old. His poor body was buried in Newchurch church-yard; and I hope, when I am dead, that my body will be laid in the same grave beside his body; for, poor fellow, I shall never forget him.

From the Manchester Chronicle.

MANCHESTER GEOLOGICAL SOCIETY.

GIANT TEETH.—On Thursday last, the third annual general meeting of the members of this useful association was held in the society's rooms, Mosley-street. It was announced in the advertisement, that the Right Hon. Lord Francis Egerton, President, would take the chair; but owing to severe indisposition, his lordship was unable to attend. The meeting was numerously attended: among the company present we observed several ladies, who seemed to take a warm interest in the proceedings.

Dr. Black having been called to the chair,

Mr. E. W. Binney, the Secretary, read the following letter from his lordship:—

"Worsley Hall, Oct. 25, 1841.

"Sir,—I regret to have to inform you, that Lord F. Egerton was yesterday seized with another attack of the gout, and, as it is uncertain whether he will be able, in consequence, to preside at the meeting of the Geological Society on the 28th, I return the inclosed report, in order that, in the event of his absence, you may be prepared with another chairman. His lordship has lost the use of his pen hand, or he would have written to you himself; but he desires me to assure you, that, if he should recover in time, it is still his intention to attend the meeting.

"His lordship thinks it will interest you to know, that he, some time since, received intelligence from his Syrian correspondent, of the discovery, in that country, of some gigantic teeth, supposed to be human; and in answer to a request to use every exertion to get possession of them, a letter from this gentleman has just reached his lordship, containing the following information, which I am directed to acquaint you with:

"'I have great pleasure in informing your lordship, that I have succeeded in obtaining the gigantic teeth which were at the palace of the celebrated Emir Beshir. They are of a most extraordinary size, and certainly they are *human*. They are in beautiful order, and no doubt they must prove the once existence of a human race of the description mentioned in Holy Writ. I cannot express to you, my lord, the joy I felt in seeing them in my hands, and I am sure they will interest you and her ladyship very much. Indeed, I believe they can prove the long-standing disputed question on giant existence. But let those who doubt now come and see. They were found a few years ago by accident; i. e. when the Emir's men were digging in the neighborhood for marble stones, they found a tremendous sarcophagus; they thought from its size that it contained gold, but on opening it they found human bones. The old Emir, from his antiquarian taste, was greatly delighted, took the teeth, and preserved them in *capital* order, as you will see them.'

"These curiosities have not yet reached his lordship; but he believes that they have been brought to England by the Oriental steamer, and he is in daily expectation of hearing of their arrival in London.

"If you have had an opportunity of looking over the box of fossils which I forwarded to the geological rooms, a few days ago, his lordship will be obliged to you if you will, at your convenience, favour him with your opinion of them. I remain, Sir, your very obedient servant,

"PETER RAMSBOTHAM."

"—— Binney, Esq."

After the usual business of the society, the meeting broke up.

AUSTRIA.

Marriages between Roman Catholics and Protestants.—The following document has been communicated by the Chancellor of the Home Department at Vienna, Count Mittrowski, to the clergy of the Austrian provinces which form part of the Germanic Confederation:—

"*Regulations for the Archbishops and Bishops of such Austrian Provinces as belong to the Germanic Confederation.*

"Since it is incumbent upon the Pope, by virtue of the apostolic office conferred on him by God, to watch most anxiously over the inviolability of the doctrines and discipline of the Church, he could only learn with grief and displeasure tidings of any thing that militated against them. His firm opinion respecting marriages contracted between Catholics and Protestants is also sufficiently known, for he has ever declared such marriages to be unlawful, and to lead to perdition; partly on account of the shameful intermixture of creeds which they promote, and partly of the imminent danger to which the Catholic parent is exposed of being led to renounce his creed, as well as of the bad education with which the children are threatened. The oldest decrees of the Church kept the same dangers in view, and strictly prohibited such intermarriages, as do also the more recent edicts of various Popes, which it is unnecessary here to particularize, inasmuch as the celebrated Pope Benedict XIV. in his brief to the Polish Bishops, and in his famous work on the *Diocesan Synods*, has been sufficiently explicit on this head.

If the apostolic see, occasionally departing from the strictness of this edict, has sanctioned at times such mixed marriages, it has done so upon important grounds, and most unwillingly, and only upon the conditions of the parents giving sufficient security (*opportunis cautionibus*) that no backsliding should take place on the part of the Catholic thus married. On the contrary, the Catholic party was bound to consider himself or herself obliged to bring the Protestant party back as far as possible from his errors, while it was positively stipulated that the children proceeding from such marriages should be educated in the Catholic religion.—These securities are demanded alike by the law of nature as by that of God, against which every one who heedlessly exposes himself or his children to the danger of temptation, grievously sins. His Holiness our present Pope, Gregory XVI., has lately (*non ita pridem*) been informed that in the dioceses of Austria, which form part of the Germanic Confederation, the abuse of celebrating marriages between Catholics and Protestants without any dispensation, and without the exaction of guarantees, has become general, and that Catholic priests have solemnly celebrated such, and given their benediction thereto. It may well be imagined what grief the Pope must feel at seeing this toleration of mixed marriages so generally introduced, and thus a religious indifference encouraged in a large state whose boast is its attachment to the Catholic Church.

The Pope would assuredly not have delayed the interposition of his holy influence if this intelligence had reached him sooner. That this was the sole reason of his silence is evident from the fact, that of late no dispensation for a mixed marriage in those parts has been granted by him otherwise than under the prescribed conditions, and with a strict recommendation of the measures which the holy see, in the performance of its functions, is accustomed to employ. Under these circumstances it afforded his Holiness great consolation to see that the greater number of the prelates in those dioceses, moved by the instructions issued for neighboring districts, directed their patriarchal care to the abolition of these customs, as being contrary to the principles and laws of the Church. His Holiness, in bestowing upon their zeal the praise which it deserves, does not omit to commend to them, and to demand of them, that they continue with constant zeal to hold upright the doctrines and the discipline of the Catholic Church, and as far as is in their power, to counteract and to exterminate the last roots of such abuses, where they show symptoms of renewal. His Holiness has, however, felt himself obliged to take into mature consideration the great difficulties and hindrances with which the said prelates and their clergy, according to the letter addressed by the Archbishops to the Pope, have to contend, and for which they pray for the aid and support of the Apostolic see. In order, therefore, to alleviate the difficulties of these dioceses, as far as the inviolable principles of the Catholic Church permit, and to lighten the task of the said prelates, they are desired, by virtue of the authority delegated by the Apostles, to follow the path of toleration and prudence pointed out in the following instructions, according to the manner in which the holy see is wont to show indulgence to such evils as cannot be entirely cured, or which if cured, would only open a door to greater abuses. Should, therefore, cases occur within the before mentioned dioceses, of parties who, after all the due remonstrances on the part of their spiritual advisers, persist in contracting mixed marriages without giving the required guarantees, and the matter cannot be settled without a greater disadvantage and scandal to religion—when especially it appears that it would be to the advantage of the Church, and for the public good, to have such marriages celebrated rather by the Catholic priest than by the Protestant minister, to whom such parties generally have recourse, the parish priest, or any other in his place, is in such cases to assist at the completion of such marriages by his presence only, but without the performance of any church ceremony, in the capacity of a mere witness, in such manner, that after hearing the affirmation of the parties, he may then enter them as married in his register.

Under such circumstances, however, the prelates and priests have to labour with equal, nay, with increased zeal, to prevent the falling off of the Catholic party, to provide as far as possible for the education of the children of both sexes in the Catholic religion, and earnestly to warn the Catholic party to use every exertion for the conversion of the Protestant, as the best means of obtaining the pardon of God for the crimes that he or she has committed. Full of heartfelt grief that such a degree of toleration is required to be shown in a state which is so distinguished by its fidelity to the Catholic creed, his Holiness conjures the Bishops, by the mercy of Jesus Christ whose representatives they are on earth, from the present moment to employ with all the force of their minds, and under invocation of the Holy Ghost, all the means which they may think suitable to effect the object, in order to prevent the indulgence thus shown to those who contract these mixed marriages from causing any indifference amongst their flocks to the canons of the Church, which reject such, or any relaxation in the care with which the Holy Mother Church endeavours to keep her children from those contracts which threaten perdition to their souls. The Bishops and priests are, therefore, bound in public and private instruction to inculcate with the most ardent zeal to their flocks the doctrines and laws of the Church with regard to such marriages, and to require the most faithful observance of them. His Holiness confidently expects this from their piety, steadiness, and devotion to the see of St. Peter,

"CARDINAL LAMBRUSCHINI.

"Rome, May 22, 1841."

The Imperial *placitum* is granted to this strange document in the following terms:—

"Dear Count Mittrowski,—The annexed 'Instructio ad Archiepiscopos Austriæ ditionis in fœderatis Germaniæ partibus' contains the measures which his Holiness the Pope has ordained in compliance with the prayer of the Archbishops of those provinces of my empire, and according to which the Catholic parish clergy have to act in the contraction of mixed marriages in these provinces. The chief point is the passive assistance which they have to lend in cases where an education according to the Catholic religion is not promised for all the children of such marriages. As this kind of assistance is not in contravention of the ordinances of the civil code respecting marriage, it is my will that the *placitum regium* be granted to this Papal decree, and the Archbishops and Bishops whom it concerns be empowered to make the necessary use of it.

"FERDINAND.

"Vienna, Aug. 24, 1841."

DESECRATION OF THE CATHEDRAL OF LICHFIELD, BY THE SECTARIANS, IN THE GREAT REBELLION.

Every species of indignity was offered to the holy temple of God, by the fanatical crew into whose hands it had fallen. The cathedral was subject to all sorts of profanation and plunder. The wanton soldiers, while unoccupied by the fear of the enemy, amused themselves by pulling down the curious carved work, battering in pieces the costly windows, and destroying the most valuable evidences and records belonging to the close and city. They kept courts of guard in the cross aisle; broke up the floor, which was paved with cannel-coal and alabaster placed lozenge-wise; sometimes they would hunt a cat with hounds through the church, delighting themselves with the echo which rang through the vaulted roof; at other times, one of their company, clad in the vestments of the clergy, would be the hare, and the rest follow him as hounds and huntsmen, the latter making the most discordant sounds with the broken pipes of the organ, which they used as horns.

It happened that during their riotous proceedings, one of the soldiers raised the covering of the tomb containing the remains of Bishop Scrope, and found in it a silver chalice and crozier of considerable value. A piece of good fortune like this excited the avarice of the soldiers, and every tomb and monument was sacrilegiously ransacked, the ashes of holy men scattered about with barbarous indecency, and many beautiful monuments mutilated and defaced. The governor Rouswell or Russel, set the example of spoliation, by possessing himself of the communion plate and linen, and whatsoever else of value he could lay his hands on.—By some fortunate accident, the valuable manuscript, called "Textus Sti Ceaddœ, or the Gospel of St. Chad," escaped destruction. This manuscript is believed, on good grounds, to have been written not later than the year 720, and consists of the New Testament, perfect as far as the third chapter of St. Luke, in fair and legible Saxon characters.

During the whole of this while, the pulpit, standing in the nave, was occupied from time to time by various fanatical preachers, who encouraged the soldiers in their acts of profanation. But the blasphemy of the fanatics did not end with their intrusion into the pulpit. By their instigation, a calf was brought into the cathedral in solemn procession, wrapped in linen, and taken to the font, where it was sprinkled with water, and a name was given to it, in derision of the sacrament of baptism. The holy altar was made a chopping-block for meat; and other enormities were perpetrated too dreadful and too gross to be mentioned.—*Rev. W. Gresley's Siege of Lichfield.*

STUYVESANT BOOK STORE.

A CHOICE COLLECTION OF HOLIDAY PRESENTS of Juvenile and Fancy Books, Ladies' and Gentlemen's Writing Desks, plain and ornamental of various sizes. Ladies' Work Boxes, porcelain slate, Portfolios, fine Albums, Scrap Books, English and French Note paper, plain and extra Envelopes for Notes and Cards. Bibles and Church Books in plain and elegant bindings, together with the usual variety of Christmas and New Year's Presents at moderate prices by GEO. MILLER.

December 18, 647 Broadway.

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

NEW MANUAL, &C.

IN press, and will speedily be published, a new edition of that most excellent work, The New Manual of Devotion. Revised and enlarged by the Rt. Rev. Bishop Ives. In one volume. Price $1.

Also, nearly ready, A Catechism, to be taught orally to those who cannot read, designed for the colored population of the South. By Bishop Ives. *Price*, about 75 cents per dozen.

Recently published, Dr. Hawks' Commentary on the Constitution and Canons of the Protestant Episcopal Church. Price $1 25.

SWORDS, STANFORD, & Co.,

Nov. 20. 152 Broadway.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22 tf

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

JUST PUBLISHED,

By J. A. Sparks, at the office of the Churchman,

111 *Nassau street,*

DR. HODGES' ESSAY

ON

THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

Oct. 2.—tf.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

PROTESTANT EPISCOPAL EDUCATION & MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

"A mite from a parishioner of St Bartholomew's ch, New York, unprepared on the morning of collection." $3. From St James' ch, Hyde Park, Rev Dr Sherwood, rector, collection for missionary fund, $13. St Mark's ch, Williamsburg, Rev S M Haskins, rector, collection, Thanksgiving offerings for Education and Missionary fund, $11. St Paul's ch, Troy, Rev R B Van Kleeck, rector, special collection for missionary fund, $75 12. St Thomas' ch, Mamaroneck, Rev J M Ward, rector, collection for missionary fund, $8. Trinity ch, Windham, Greene county, by the hands of Rt Rev Bishop Onderdonk, for missionary fund, $4. St Paul's ch, Pleasant Valley, Dutchess county, $4 44, and from St Peter's ch, Lithgow, Dutchess county, both by the Rt Rev Bishop Onderdonk, and special collections for Education and Missionary fund, $1 75. St Philip's ch, Phillipstown, $2 92, and St Mary's ch in the Highlands, Rev Ebenezer Williams, collections for Education and Missionary fund, $3 54. Total amount, $126 77.

C. N. S. ROWLAND, Treasurer,

December 15, 1841. 55 Water street.

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.

November 6. tf

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

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